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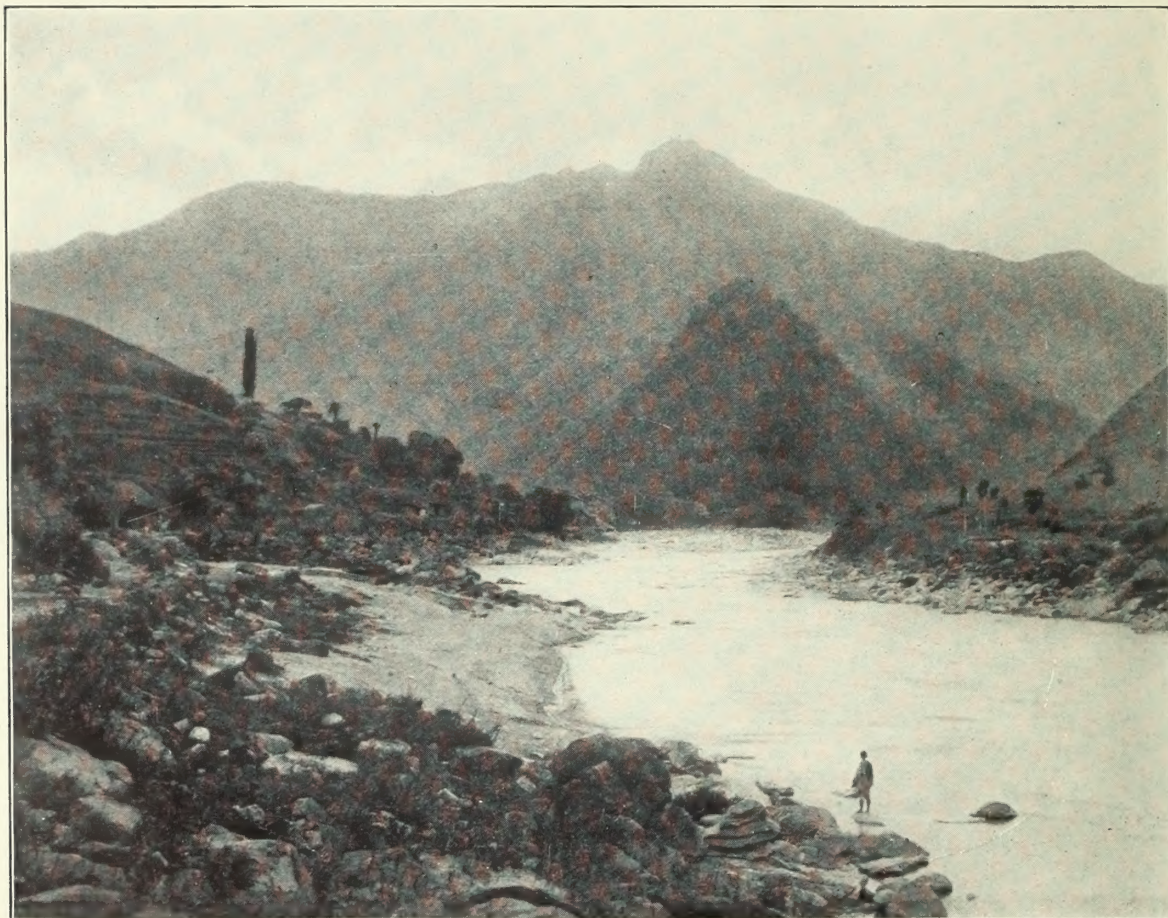


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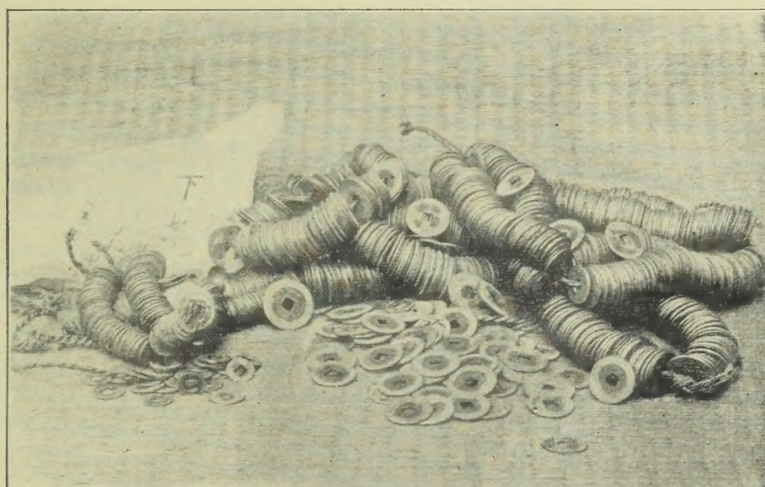
AMONG THE MOUNTAINS OF SHEN-SI.

[R. T. Moodie.

CHINA'S MILLIONS

NORTH AMERICAN EDITION

1904



CHINESE CASH.

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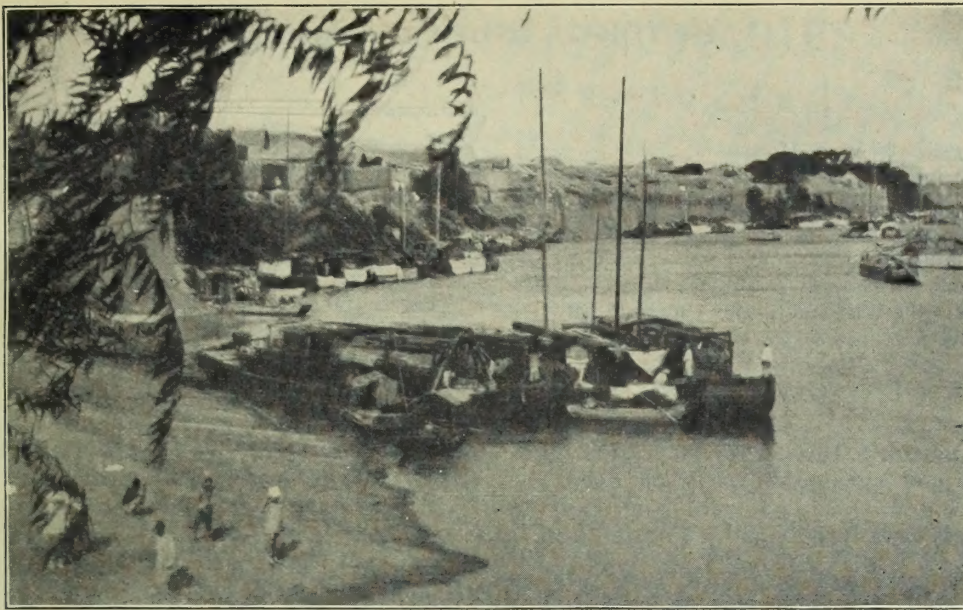


Photo by]

CHEO-KIA-KO RIVER, HO-NAN

[Robert Powell

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PANORAMIC VIEW OF THE C.I.M. PREMISES, CHEFOO.

CHINA'S MILLIONS

The Marching Orders.

By ROBERT F. HORTON, D.D.

[Extracts from an address delivered in the Richmond Hill Congregational Church, Bournemouth, on Tuesday morning, October 13, 1903. Dr. Horton began his address by referring to the familiar incident, narrated by the Rev.

J. Hudson Taylor, of the drowning of his Chinese friend, who went by the name of Peter, owing to the callous indifference of the Chinese boatmen to whom Mr. Taylor appealed for help.

These men spent so much time in haggling "about a price" for their aid that when, at last, they did help, it was too late,—the man was dead.]

CAN men be so callous? While a fellow-creature is perishing, can they stop and haggle about a price? Yes, men can be so callous; Christian men can be so callous. Though we hold the doctrine that the soul is of more value than the body; though we believe that life eternal is to know the only true God and Jesus Christ whom He has sent, we permit ourselves, on slight arguments or on none, to stand by while the ignorant heathen go down to death, and hardly put out a hand to save.

"But, if thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, doth not He that pondereth the heart consider it? and He that keepeth the soul, doth He not know it? and shall He not render to every man according to his works?"

Now the argument is this: Christianity is an Evangel, it is the announcement of certain tidings, and the message is essentially directed to all the world: "the grace of God appeared, bringing salvation to all men." The Church exists simply and solely to deliver the message, to deliver it to all men. The expansive movement, therefore, is not accidental or occasional but permanent and essential. Only as the banners move forward does the army remain in discipline. It can know nothing of barracks or of winter quarters, for its purpose is to move on, and always on, until the message is delivered to all nations, and the Evangel is the common property of humanity. From this it follows that whenever, or if ever, or even so far as, the host forgets its functions, plants the banners, and settles down, it falls into disarray; it becomes disorganized, it is found to be ineffectual for the camp, as it was unequal to the march. When Christianity ceases to be a message, a world-wide message, and becomes a system, a polity, it rapidly declines, it loses its tone; the shout of the King is no longer in the midst. The demoralization of the arrested banners in the van rapidly spreads to the rearguard.

The first work of the Church, the indispensable preliminary to all efficiency, is to resume the march, to advance the banners, to get the host in motion, to recover the watchword. If we would have the Church effective for her simplest work, she must be true to her foremost work. She must inscribe on her ensigns, and write in her heart, the old word of God, "Speak unto her that she go forward." What is called the mission-

ary enterprise must be frankly and enthusiastically avowed to be her primary concern. And whether by Church we mean the whole body of the faithful throughout the world, or the local society of Christians in any given place, the Church must be acknowledged to exist in the first instance simply to pass on the Message of the Redemption to the peoples that have not known.

What is this Truth of the Gospel, with which the Church is entrusted, and for which the Church exists? It is the brief and definite announcement of a fact—a fact, shall we say, in history. Yes, but a fact, also, of the spirit—a fact which lets in the eternal light upon the course of time. It is so brief, and so definite, that a compendium can be made in a sentence. The whole is told at once: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life." That is the whole of Christianity, just as the whole of Islam is comprised in the sentence, "God is one and Mohammed is His prophet."

Why did Christ call His disciples "Apostles"? The whole truth was wrapped up in that word. They were men who were sent with a message. They were not philosophers or schoolmen, not theologians, nor even orators. They were voices proclaiming a fact. There is no indication that the Apostles were to be an order. All who heard and received the fact were to be Apostles, and to pass it on. How extraordinary is the substance, the content, of what we call the Evangel! It is not, it will never consent to be, a satisfying scheme of things with answers to all questions and solutions for all perplexities.

It is supremely a message, a spiritual, a supernatural message, a point at which God reaches the soul, and the soul regenerate embraces God, a reconstruction of life and thought from that central point, but also, for that reason, a truth which must in fairness be given to all mankind, which cannot be held in any exclusiveness, which knows nothing of the elect, except that each believer is elect to declare it to those who have not heard, and manifest it to those who have not seen. When a man receives it he is already commissioned to declare it to all mankind. Refusing this, he loses it. "From him that hath not is taken what he hath." Its law is that of communication; its final cause is uni-

versal diffusion. We can, therefore, understand the astonishment of men in very varied parts of the world, when they hear the message of the Gospel, that we have not brought it to them before. That is the first thought that springs into their mind.

THE EVANGEL, AN ANNOUNCEMENT.

The Evangel is so essentially an announcement, to which all mankind are entitled, that this amazement must seize on any unsophisticated mind that realizes it for the first time. The thing is so obviously a message to be delivered, a telegraphic despatch to mankind, that it is impossible not to censure a Christendom which, like an idle telegraph boy, is found playing marbles in the street, with the undelivered despatch reserved for her own private use. And yet the Evangel is so delivered to us that its application to mankind is unmistakable, and no man can truly take it to himself without at the same time observing that it is directed to mankind. No man can reserve it for himself, but it will become like the putrid manna which the Israelites in the desert gathered in an excess of prudence.

As this fact dawns upon us, we see how a great part of nominal Christendom is in the position of Hannibal's army, which went into winter quarters at Capua, and there became enervated. The conquest halted, and the power vanished. We are an army that ought to be on the march, and but for a flying column, insignificant in numbers and equipment—only seven thousand from the vast British Empire*—we are gone into barracks, and we sing barrack-room ballads and suffer from all the nameless demoralization that barracks always breed. This army should be on the march, set on the conquest of the world. What is it doing? Conquering the tiny island which was evangelized thirteen centuries ago? Apparently not. It seems impotent to convert the inhabitants of this island, baffled by a growing infidelity, by an amazing indifference, by a surging animalism, by "the howling sense's ebb and flow." Why? Because it should be an army on the march, and it is in barracks.

THE LAW OF EFFICIENCY.

But if the duty of setting the missionary enterprise in the forefront of our Church work is proved deductively from the very nature of the Gospel, as it was given by Christ, and as it is experienced in our hearts, it may be verified inductively by marking the general lines of ecclesiastical history. The law to which such an inductive observation leads is this: that the quality and efficiency of the religious work of the Church have always been determined by the degree and the progressiveness of the missionary enterprise.

Needless to say, the Church of the Apostles was an entirely missionary church; it knew no rest or stay, and its foremost missionary could say that the message in his time had come into all the then known world. The New Testament is the bound volume of the missionary magazines of the first half-century. It hardly waits to state the Evangel in its eagerness to tell how the Evangel was spreading, how the Word of God had

free course and was glorified throughout the world. St. Paul's method of governing his churches was to be always planting new ones. His way of correcting the bigotry at Jerusalem was to strike out into Antioch, and to convert Antioch he undertook missionary journeys through Asia Minor; Derbe, Lystra, or Ephesus was built up by crossing over to Europe, and he secured the loyalty of the Philippians by evangelizing Corinth. His cure for the abuses at Corinth was to compass Illyricum and Dalmatia, and so to make for Rome, and his intention was to provide an antidote for Romanism by reaching the Pillars of Hercules. If he had reached Spain, he would undoubtedly have divined America and anticipated Columbus; and he would have planted the Gospel in America by invading Japan, and surprising the ancient civilization in China. He knew well the one condition on which the religion of the Gospel can succeed; strange that with the New Testament in our hands we can ever forget it! The Gospel is the Ulysses among religions; its only Ithaca is heaven.

THE CHURCH'S GREATEST PERIOD.

We are agreed that the greatest period of the Church in England was the time of the Commonwealth; then, as never before, England was in the way of becoming a Christian nation. This was also the point of the awakening of missionary zeal. John Eliot was our first, and in the supreme passion for souls, the greatest of our missionaries. What led him to attempt his work among the Red Men? He has told us himself: (1) The glory of God in the conversion of some of these poor, comfortless souls; (2) a heartfelt compassion and ardent love for them as blind and ignorant men; (3) the sense of duty so far as in him lay to fulfil the promise given in the royal charter to Massachusetts, "The people of New England shall colonize America with the aim also of imparting the Gospel to the native Indians." Thus the expansion of England began with a missionary thought; that expansion has been a blessing or a curse in proportion as the missionary thought has waxed or waned.

THE MISSIONARY CLAIM REJECTED.

Why was the England which Whitefield and Wesley evangelized, the England which is photographically preserved in the pages of Richardson and Fielding, the England which Bishop Butler declared had practically renounced Christianity—why was this eighteenth century England so gross, so brutal, so godless even in its godliness? I find a sufficient answer to the question in the one fact that the Church, Episcopalian, Presbyterian, Dissenting, had renounced the principle of the missionary claim. When Carey attempted to enforce that claim, it seemed strange, incredible, absurd, and even blasphemous. Not only did Sidney Smith sneer at the consecrated cobbler, but the Baptist Assembly itself frowned upon him. "Young man," was its response, "when God wishes to convert the heathen, He will do it without you." "Sending out of missionaries into our Eastern possessions," said the Board of the East India Company in 1793, "is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic." The clumsy pile of adjectives proves that the surprise and indignation were in a sense genuine.

* The £3,000,000 which we give to this primary work of Missions, in itself a large sum, shows very paltry when we are told by Sir Robert Giffen that the aggregate income of the people of the United Kingdom is £1,750,000,000, and that of the Empire is £3,130,000,000 per annum. We give one-thousandth part of our income to the work which Christ deems first.

"Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy; it brings the peace and safety of our possessions into peril." Fury, without fact, runs into adjectives, or blusters into oaths. And Christian England was in that condition of mind when the proposal was made at the end of the eighteenth century to obey the definite commandment of her presumptive Lord and putative Saviour. Nor was it much better even in Scotland, the nursery of missionaries, but for a voice here and there like Erskine's. When a proposal to evangelize the heathen was brought before the Assembly of the Scotch Church in 1796, it was met by a resolution, that "to spread abroad the knowledge of the Gospel amongst barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." This was the temper which had produced a cold and dying Church, and a population callous, vicious, and blasphemous. And then Dr. Erskine called to the Moderator, "Rax me that Bible," and he read to the Assembly the words of the great commission, which burst upon them like a clap of thunder.

"RAX ME THAT BIBLE."

The trumpet call had come. "Rax me that Bible" awoke Scotland, and produced the splendid line of Scotch missionaries—Burns, Duff, Livingstone, Moffat, Chalmers. Carey's watchword had sounded; Morrison was forming his resolution, and replying to objectors: "If my father or any other friends can give such reasons why I should not take this step, as will satisfy my mind on a dying bed, I will desist." The first great century of Protestant missions dawned. How partial and fitful has been the effort, how frequently the impulse has almost died away! Still England is indifferent or hostile. Still the Church is apathetic, and only a few are in earnest. But the missionary century has been a period of unexampled progress at home. Fetters were struck from the slave; mercy entered into our criminal law and reformed prisons; national education made a hesitating commencement. Province after province was added to the missionary nations. The borders were enlarged, the blessing was given, out of all proportion to the effort made. It has become evident that if ever there should be a Christian country such as Cromwell conceived, wholly set on bringing the world to Christ, that nation would inherit the earth. How that missionary purpose in the hearts of a few has wrought miracles of transformation appears from this simple statement:—

It is calculated that in three centuries, the first Protestant centuries, the Christian population of the globe doubled. In 1500 it was one hundred millions, in 1800 it was two. But in the first missionary century, from 1800 to 1900, it sprang from 200,000,000 to 500,000,000. A little study of the map and of the extension of population will make this law of God's dealings plain, that God enlarges the countries which nurture in their hearts His great purpose for the world, and in proportion as they water others He waters them.

AN ARMY OF CONQUEST.

We must make it clear to ourselves as well as to others, that we are an army of conquest, and that the world in its entirety is the field of our operations, and that every church, every minister, every Christian, exists to make that message known to those who have not heard. Captain Mahan, the great authority on sea power, recently said: "No war was ever yet won by mere defence, least of all a war of conquest, which that of Christianity is"; and he added that the only thing which can cause the decadence of the Church is "the failure of Christians to present Jesus Christ as He is to those who are not Christians."

That is the cause of our apparent failure; the vanguard banners are not sufficiently advanced, the host is not kept sufficiently aware of the onward march, the news from the front tarries because it is not expected and prayed for, and the camp grows listless because there is not news from the front. But if this is to be corrected, our missionary work must be undertaken in a new spirit of conviction; the scandal of our apathy must be removed; the inefficiency of our War Office must be cured. The work must not rest upon the frothy waves of transitory emotions, but upon the firm ground of a solid reasoning. We must be proof against the captious criticisms of missionary work and the irrelevant argument of failure. We must escape the childish attitude of being interested when there are stories of lions or cannibals, but flagging when the dull routine yields but scanty results, though we may well give attention to our missionary literature and breathe into it the profound interest of a commanding faith and glowing zeal. Our missionary work must be part of our faith, wrought into the texture of our life, a part as integral as the conviction that we are pardoned and saved for Christ's sake; it must act on our minds like the categorical imperative of conscience, nay, like the clear and authoritative word of Christ, which it is, that we, all of us—we as churches, we as men, women, and children—are entrusted by Him with the commission to carry the tidings of His saving love to the uttermost ends of the earth, to preach Him among those who have not heard.

To Know Christ and Make Him Known.

If the love of Christ constrains each Christian as it should, the need of the unevangelized millions will appeal to him as it did to the man of Galilee, and will turn his life purpose in the direction of making Christ known. This will certainly be so, if he really appreciates what the knowledge of Christ means to him. Paul counted all things but loss, for the excellency of the knowledge of Christ. He would rather know Christ than apprehend anything else, and when the risen Savior was revealed to him, he began immediately at Damascus, and then at Jerusalem, and throughout the coasts of Judea, and then everywhere among the Gentiles, to communicate his God-given knowledge, so as to turn men from darkness to light. Such is the Christian's chief possession and the world's greatest need. — *Rev. J. Ross Stevenson, D.D.*

AN OPEN LETTER.

This Open Letter is the concluding chapter of Mrs. Howard Taylor's new book, "Pastor Hsi, one of China's Christians," which has just been published by the Mission. The letter is a call to prayer at a critical time in China's history. On all hands the workers in China are feeling the need for the outpouring of God's Spirit and for the reinforcing of the staff of both Chinese and foreign workers. In connection with the China Inland Mission this feeling has crystallized into a decision to set apart one evening a week, Wednesday when possible, for special prayer, for more workers, and for added blessing. We trust that many who read this letter will be led to unite with us in this special effort.—ED.

DEAR READER,—Before you close this book and lay it down, the one who has written it would bring before you an earnest request. If you have been interested, and in any degree helped by this story, will you do something now, the best and greatest thing you can do, to help us in our work? As a member of the China Inland Mission I want to ask—your prayers. For nothing else do we ever make appeals. If we need material help of any kind, we ask God alone, who never has failed and never will fail to supply "all these things," as long as He is pleased to make use of us in His service: "Ye also helping together by prayer." It is for this help we plead.

In China we are now face to face with unprecedented opportunities. The Lord has opened to us, to all missionaries, the whole interior of that vast and populous land. The stations of our own Mission are scattered throughout fifteen of its eighteen provinces. Sixty-eight Protestant societies are laboring in China, with about two thousand seven hundred missionaries (of whom nearly eight hundred are members of the Inland Mission), and year by year several thousand converts are received into the Church of Christ.

But how small a number is this compared with the hundreds of thousands who come under our influence all over the country; compared with the many millions who every year are passing beyond our reach. The burden of these souls is laid upon our hearts. We deeply feel our weakness and shortcomings, and long to be so filled with the Spirit of God that through us may flow not fitful streams, but "rivers of living water." We have had one Pastor Hsi given to us as a Mission; we long for scores of such Spirit-filled men and women. We believe that the Lord's hand is not shortened that it cannot save; and that He has wonderful purposes of grace in store for China. We believe that the time has come when a mighty outpouring of the Spirit is needed and may be claimed, yea more, *obtained*, by prayer and faith for that great land. During the Boxer troubles, four years ago, of one hundred and thirty-five missionaries martyred in China, fifty-eight belonged to the Inland Mission. We believe that these precious lives laid down are pledges to plead before God; part of the buried seed that He has promised shall bring forth "much fruit."

Our hearts go out in longing for a rich, an unparalleled, harvest of souls in China: that He who was for us all the Man of Sorrows, may see of the travail of His soul and be satisfied. We feel we have not done all we could; we have not been as earnest in our work, as faithful in prayer, or as constantly and utterly filled with the Holy Spirit as we might have been. We long to be more used; more fit for this holy service. Will you help us? Will you join

us in prayer that it might be so? We are not anxious about money, or more workers, or any of the needs that arise from day to day, though the Lord only knows how many and how great they are; but we are anxious, profoundly so, for a full outpouring of the Holy Spirit upon ourselves, and all our fellow-missionaries of other societies, and upon the land we love—that there may be in these days a mighty ingathering of souls all over China. One million die every month without Christ, in that great land. Can we be content with a few thousands only, saved in a year? Ought it to be so? Dare we look up to Him who is seated at the right hand of God, to whom all power is given in heaven and on earth, and who has therefore sent us to disciple all nations—dare we look up to Him from such facts, and not cry for a mighty outpouring of the Holy Spirit commensurate with the opportunity and the need before us to-day all over China? Never have we had such openings before; never has there been such willingness to hear on the part of the people. Never have there been so many missionaries on the field, or so many Scriptures and tracts in circulation. It is impossible, at the present moment, to keep up with the demand for Bibles, or to supply the preachers, native and foreign, that are asked for to explain its teachings.

We come to you, to the whole Church of God in Christian lands—will you help us? Will you lay hold on the mighty power of God, with us and for us, that all that He would do at this time in China may be done; that the blessing He is prepared to give may be outpoured; that the souls He is able to save may every one be gathered in? Will you pray that He may open our eyes to see, our hearts to receive? Think of the vast, the unutterable need in China; think of His infinite, divine resources; think of the longings of the Heart that broke for us, and still is waiting to be satisfied.

Dear Friend, if you will help us in definite, believing prayer, will you join the Prayer Union of our Mission, or of some other Society working in China, and make this a daily duty as unto the Lord? We deeply feel the need of regular, constant prayer, upon which we can depend. It is for this reason the Prayer Union exists. We earnestly desire that its membership of about three thousand may be doubled and multiplied many times over, that we may girdle the world with a chain of prayer—prayer that shall day and night ascend to God for a mighty outpouring of spiritual blessing in China.

This Union asks no pledge and imposes no conditions. The subjects suggested for prayer embrace the needs of all Missions and workers, both native and foreign, throughout that great Empire and its dependencies, as well as the conversion of Chinese in other lands, and the suppression of the opium traffic. Will you unite in frequent,

if not daily, prayer for these objects? If so, the Secretary of the Prayer Union at any of the centres of the 'Mission' will thankfully enrol your name upon the list of the fellow-workers whose help we so unspeakably value, and send you a card of membership, and other information.

May the love of God so fill your own heart with blessing, that it cannot but overflow in love and blessing to others. May His Holy Spirit work so mightily in you, and in us

all, that we may be unable but to plead, and to believe, for the salvation of multitudes in China, in all heathen lands, in every dark and difficult place, as well as here at home.

Yours in Him who has said—

"If ye shall ask anything in My name,
I will do it . . . Ask, and ye shall receive.
That your joy may be full."

M. GERALDINE TAYLOR.

Mrs. Ching, Our Bible Woman.

BY MISS GRACE IRVIN.

MRS CHING is the brightest of Christians, and has an unimpeachable character before the world.

She first heard the the Gospel five years ago, when we opened a preaching chapel in her town. She was a little interested at once, but when exhorted to give up her Sunday work, she simply said: "The doctrine I like and believe a little, but I cannot stop work." She was quite right in one sense, as she was taking in washing, and, as soon as the service was over, it was only to go home to do more washing, and take in what she had washed before service.

It was not long before our work had to be given up for a time, and, while things were being taken by force from our house, Mrs. Ching secured a felt blanket and a pair of spectacles from the thief, and was the means of having them restored.

Six months later the magistrate allowed us to return, and we found that during our absence she had been friendly to us and to the doctrine. She attended the services, gave up her Sunday washing and her idolatry, and kept the Lord's Day. Though she showed no great interest in the Truth, we could see that there was a deep undercurrent of feeling, and that she was gradually being changed. At the end of two years she was, at her own request, baptized. In five or six months we all had to leave for the coast.

On going back in 1901 we found that she had been most faithful and fearless in owning up that she was a Christian. People had persecuted her and said everything that could be said to move her, that the foreigners were all killed and would never return, etc. Our old Christian chapel-keeper fled for a time, but she staid on, saying, "God has not gone away."

When the workers returned to their station they found a number of inquirers in the villages around. On the 13th of last November eleven fine men and women, who had known and watched Mrs. Ching from the first, were baptized. Miss A. A. Davis, who spent a month in that district walking with her over mountain and hill, wrote me: "Truly Mrs. Ching has willing hands and feet all for Jesus." Though the way was often long and the hills steep, she never murmured, nor would admit that she was tired.

When Mrs. Ching hears a verse of Scripture explained, she turns down the leaf and gives out what she has learned to those she next meets. She is always ready to testify

and to say, "You and I who follow Jesus must be clean and trust God." She is regarded as a mother by the women of the little church. The chapel-keeper left some time ago, and I was there the Sunday following to see what was to be done. Mrs. Ching was unanimously elected chapel-keeper! The women exclaimed, "That is fine!" and one of them added, "I am going to send my aged mother to stay a while to learn the doctrine, as she wants to be a Christian."

The story of her girlhood is also interesting. She was born in the sub-prefecture of Tai-ping Hsien, Gan-hwuy province. In the Tai-ping rebellion, when the rebels came there, her mother and all the other women who could not flee, were captured, and she never saw her mother again. She, with many other little girls, fled on their small feet to Huei-chan Fu, as they heard that this city was free from rebels. Alas! they had not been there long when the dreaded foe appeared, and they started on a longer flight to Kiang-si. As wives were sought there by men and boys who had escaped the rebels, these girls were soon distributed in homes. She became the wife of a man who soon died, and a daughter was born. After remaining a widow five years, she married again and had six children. Her husband was a painter, and brought her to this prefecture. He died in the out-station village where she is now living.

She is very truthful, conscientious in her work, and full of love for the Lord. Mr. Pearse, who baptized her, said, "I have never met a woman like her." A member was once asked, "Why did the Jews hate Jesus?" The woman was nonplussed, but Mrs. Ching was ready: "It was because Jesus was good and they were evil."

Praise God for giving us such a faithful soul to be a witness in this far-away station of fifty *li*! True laborers are sent by God alone, and we need continually to pray for laborers for the great incoming harvest of souls.

Overwhelming Odds.

When we want to describe overwhelming odds, we say, "It was one against a thousand." But often the missionary is one against tens of thousands. We would not think of sending a single soldier to hold a fort in an enemy's country, but often a single missionary holds the fort in the midst of millions of heathen, all bitter enemies of the Gospel he is trying to teach, and keen in every way to thwart him.—*Consecrated Life*.

God Answering Prayer for Hu-nan.

BY DR. FRANK A. KELLER

EVANGELIST Li has just come to my office, his face radiant with joy, to tell me that over a hundred women have gathered in our prayer meeting room to attend Mrs. Keller's Tuesday afternoon class for heathen women. Friends in the homeland can hardly realize what this means, but those who have worked in Chinese cities, and those who by reading and study have become familiar with the difficulties of work among women, will join us in praise to God for these signs of the wonderful work He is doing here in Ch'ang-sha, the much-prayed-for capital of Hunan. This was not merely a chance audience, it was the result of earnest prayer and faithful personal work on the part of the Christian women of our church. It was most touching to see one Christian woman come in bringing with her four of her heathen neighbors, another with six, and still another seemed to have with her nearly all the women who live on her street. And they sat so quietly, listening so attentively, and at the close asked such intelligent questions that the hearts of the leaders were just filled with joy and thanksgiving. At the same hour Misses Petersen and Callsen were teaching an equally large class at their home outside the south gate, less than ten minutes' walk from here. Mrs. Keller's Monday and Thursday classes for Christians and enquirers respectively, are also well attended, and full of blessing.

Last Sabbath, our large chapel was packed with a mixed audience, over one hundred and fifty being women. We had to open the doors at the rear end of the chapel, and bring seats from the prayer meeting room into the *Chao-t'ing*, a large room or vestibule between the street and the audience room, and even then many had to stand. Hundreds of men hear the Gospel night after night in our street-chapel, and some of them are earnestly seeking to know more of the way of salvation.

As we face these large audiences of heathen people, we see not merely "masses of heathen," but collections of individuals, each one with eternal possibilities of joy or sorrow, of glorious brightness or utter darkness, and our souls cry out to God for power to speak a message to them that

shall help them to turn from darkness to light, and from the power of Satan unto God.

This letter has a two-fold object: first, to report to those who have been praying for years for this field, a little of God's gracious work here in answer to prayer; and second, to beg of you, now that God has opened the door so widely, to join us in grateful thanksgiving and praise, and plead with renewed earnestness and faith that He may send more workers into this large and needy field; and above all, that the Holy Spirit may work mightily in our midst, leading many of these who come to us to a saving faith in the Lord Jesus Christ.

A month ago we had the joy of baptizing nine believers, and as Mrs. T'ao, a lady of seventy-three years, thus publicly confessed Christ, tears came into many eyes. A young man came to me after the service, and said; "I

could hardly keep from weeping, and I wondered how it could be possible for anyone to witness that scene and yet not believe in Jesus."

From the first God's very definite guidance and marked blessing have characterized this work. While still in the homeland, years before coming to China, the writer had a clear call from God to this particular field, and though the door into Hunan was then closed, he came to China with a deep conviction



Photo by RICH OFFICIAL'S GRAVE OUTSIDE THE SOUTHERN WALL OF CH'ANG-SHA, HU-NAN.

Allen C. Cameron

that God's time had come to answer the prayers of His servants by opening the door of Hunan, and by doing a work of grace in the hearts of these sturdy and progressive people. In 1900, he, with two evangelists, then working in a small district in Eastern Hunan, united in prayer to God for a house in the capital. Each of us received definite assurance of answered prayer, and we came on to Ch'ang-sha to find the house. As we expected, we found a suitable house without any difficulty, and started back to our country station to prepare for removal to the capital, wholly unconscious of the terrible things that were happening in North China. A year later, when, the troubles being over, we were permitted to come to Ch'ang-sha, the house we had seen was occupied, but within two days we secured a pleasant house in another part of the city. We arrived in Ch'ang-sha Saturday noon, June 8th,

secured a house Monday, June 10th, moved in the next day, and began daily preaching services Wednesday morning, June 12th. On the 5th of August, our first Ch'ang-sha convert brought his idols to the house and destroyed them in our presence. The conversion and rapid growth in grace and knowledge of this young ex-official is the most striking example of the work of the Holy Spirit in the heart of an individual that I have ever seen. His Christian life has been used by God to lead a number of others to Jesus. Only a few days ago a gentleman said to me, "That man's life is a proof of the truth of the Gospel. I have known him for years, and since his conversion he is absolutely another man." He accepted an urgent call to the office of evangelist in a mission in a neighboring city, and is giving his life and talents to the service of the Savior who has done so much for him.

Our house soon proved too small for the rapidly growing work, and just when we needed it, the tenants of the house we had looked at a year before came to us and said that they were leaving and asked if we would like their

house. We took it most gladly, and there we spent eighteen months of joyous and fruitful service. It was evidently God's choice for us, for it is in a portion of the field that seems indeed ripe for the harvest, and then, too, is only five minutes' walk from the splendid property that God has so graciously given us as a permanent centre for the work. We still retain the house that has been the scene of much blessing, and the birthplace of many souls,

and have fitted it up as a hospital, where we hope to continue to preach, by word and deed, the unsearchable riches of Christ.

From the first, God has laid upon the hearts of the converts a burden of responsibility for the conversion of relatives, friends, and neighbors, and so the work has grown steadily and solidly. Our weekly Thursday evening prayer meetings are times of great joy and spiritual refreshing. There is an average attendance of about forty, and from many of the homes, three generations come and bow with us before the Throne of Grace.

But there is another side to the picture. A few evenings ago, with head aching from the strain of a heavy day's work, I went out for a little walk, and as I passed hundreds of people it seemed as if my heart would be crushed at the realization of the fact that we are only touching the edge of the awful need of this great city. Thousands of people hardly know we are here, thousands have never seen us, and many more thousands do not know and may in all probability never



Photo by •

SCENE FROM S. E. CORNER CITY WALL,
CH'ANG-SHA, HU-NAN

[A. C. Cameron

hear one word of the Gospel of eternal life.

Dear friends, our force of workers is so small that we cannot even do all the work that comes right to our doors, much less that outside of our immediate neighborhood. **WE MUST HAVE HELP.** Pray mightily to God that He may very speedily send workers filled with the Holy Spirit to seize this remarkable opportunity before it passes away.

Itinerating in Kiang-si.

BY W. S. HORNE.

"Holding Faith and a Good Conscience."

ON the morning of October 5th, all things made ready, Mr. Craig and myself started to visit the work in Kuin-men-ling. The day was fine and we reached the top of the Min-ia-tong Pass, where we spent the night. We were surprised on waking next morning to find the weather much changed. A heavy mist and drizzling rain made the hill-top walk anything but pleasant. By three o'clock p.m. it began to pour, but with oil-papers and umbrellas we managed to keep ourselves and things fairly dry except, of course, our feet, until we reached a wayside inn where we settled comfortably for the night. One of

the native helpers with us was much disappointed because he was not able to watch the eclipse of the moon that night. In the morning the weather had somewhat broken and we were able to push on. After a five days' walk we reached our destination on the Saturday evening. Had the clouds not hung so low we should have enjoyed the scenery, especially the last two days among the mountains. The woods are dense, there are tigers there, and the people often ask if we are not afraid. We had much happy fellowship along the way and accomplished the four hundred li on foot without much fatigue. The welcome on

arrival was very hearty but we were sorry to see that little real progress in spiritual things had been made in the majority of cases since our last visit over three months ago. We set about to seek the cause and soon discovered that the one who had been foremost in inviting us to come, a middle-aged man of wealth, had gone back to taking an occasional smoke of opium. He had found the requirements of following Christ more than he was prepared to undertake. However, he has read a great deal from the Scriptures and we trust he will soon come under Christ's control. He has many good points and is very kind to us. We found also that some scholars of influence still had shares in the gambling booths on the market. We resolved to be faithful in pointing out their sin and not allowing them to identify themselves with us so long as they continued gambling. Mr. Chu, a B.A. of great ability, still comes and seems to realize his sin of covetousness. Several younger scholars attending, also B. A's., are his pupils. We learned while passing through the country that we have a good name among the country people. Many of the heads of clans came to see us and we found that they and other influential members of their families had been attending the services and, were contributing towards the expense of the chapel. I have greater hopes of the Truth influencing these men than the gentry of the town. We went carefully into their books and found that they had contributed \$140.00 Mexican (about \$70.00 gold) for the work. They had used half of this sum in fitting up and furnishing the chapel; the balance was handed over to us. All names were removed from the book and only a record of cash received and expended was kept, and an offer was made to refund the money to those who had contributed if they were not willing to agree to this plan. All were pleased, and con-

tributions in future are to be thrown into a box ready to receive it, at the close of each service, and after paying the yearly rent of \$20.00, the remaining money with the cash balance in hand is to go towards the building of a larger place, should the work need it.



BRIDGE NEAR KIU-KIANG, KIANG-SI.

One scholar, "Iao-li" by name, had read the Scriptures carefully and seemed truly taught by the Spirit. His prayers are an inspiration. Another old man, seventy years of age and very rich, testified to having received answers to his prayers and is setting to work with a will to learn the way more perfectly. One poor country-man gave us much cheer, too, by his interest which was first awakened by the reading of a tract. Another man from Kuang-tung handled his Bible (New Testament) that we sold him as though he had had one before and was anxious to get back to the Truth. Over one hundred attended the Sunday services and no

small interest was manifest. When we were here in the spring the gentry of Lo-tang, thirty *li* distant, asked us to open a chapel in their town. At the time we did not go but invited them to attend services at Kuin-men-ling, which they did while we were there. Two bright sons of

one of the head men were studying in the city and one of their servants who was interested in the Gospel came to the chapel one day for medicine. Upon his return he had no more than reached the place where the boys were boarding than a severe storm came up and a heavy brick wall was blown down, killing the servant and another man outright, and seriously injuring one of the boys. We carefully nursed the



[Photo by]

MR. MARTY STARTING ON AN ITINERATING JOURNEY, SIN FENG, KIANG-SI

[J. Merkle]

injured boy and he recovered. The father was most grateful for the restoration of his son and sent us presents of thirty dollars each and eatables. The money of course we returned. This man with another of the same family whom we know well, set one of their own shops in order

for a chapel and prepared a "prophet's chamber" above it for us. The rent is met by those who are interested. We were invited to visit this place a second time but we did not open the chapel, as the English Presbyterian Mission have a place there, but are thinking of turning the work over to us, so we await their decision. These men impressed us as being more hopeful than the Kuin-men-ling gentry. Mr. Craig is continuing two months in the district. May the Lord richly bless his ministry. On my return journey I visited the walled city of An-uen, where there is considerable interest, and also Sin-feng, where Mr. Meikle and Mr. Marty are located. They have good openings and meet with great encouragement.

Arriving in Kan-chau I soon gathered from the reports of the workers evidences of the Lord's blessing in and about the city during our absence of three weeks. There are great openings for the Gospel throughout the whole district and not a few are really interested and some are being saved. The itinerations of former years are telling. The Word now circulated is not always shelved unread. Several hundred New Testaments and over a hundred Old Testaments, besides several thousands of Scripture portions and many tracts, have been sold in the district during the year. The evangelistic meetings carried on by the Christians in the street-chapel five nights in the week have resulted in much good. Pray for us and the work.

Our Illustrations.

THE ILLUSTRATIONS which we print this month include two from the province of Hu-nan. The photographs are the work of our friend Mr. Allen Cameron, and are well chosen for the purpose of bringing Chinese customs vividly before the minds of those whose prayerful interest is engaged on behalf of China and its people.

The first of these is a picture, taken from a height, which gives a bird's-eye view of part of the great CITY OF CHANG-SHA. In the original photograph, the river and the hills beyond can just be discerned. In the foreground is seen a corner of the city wall. This shows the height of the outside wall, perhaps thirty feet, the height of the battlements, six or eight feet from the inside roadway, the embrasures for the use of marksmen, and the width of the "wall," or rather, of the embankment contained between an outer and inner wall of brick. The houses upon the wall, possibly guard houses, and the two antiquated cannon, in position in the front of the picture, also call for notice.

THE FAMILY GRAVES of China lie all around the cities and are usually so scattered about as to interfere very seriously with agriculture, building, and road making, for all are at liberty to bury their dead wherever they can buy ground. The location of a site for the grave of a parent is decided by the dictum of a professor of Geomancy. He points out certain spots which are favorably situated with reference to the occult influences of "Feng shui"—literally, "wind and water." If the sons are able to secure one of the best pieces of ground, in which to bury their dead parent, they are fulfilling the Chinese equivalent of the scripture command "Honor thy father and thy mother" and they look for a reward in business and family prosperity, such as was promised to the Israelites, in the words "that thy days may be long in the land which the Lord thy God giveth thee." The picture of an official's grave on page 6 represents a brick-covered mound, faced by a memorial tablet setting forth the virtues of the deceased, with his name

and dignities. This is situated on the side of a gentle slope and is semi-enclosed by an ornamental wall in horse-shoe shape. The ground is terraced in front of the grave and the approach is made by one or more sets of stone steps.

BRIDGE NEAR KIU-KIANG. The bridge represented here is situated in the valley of the Yang-tse Kiang, a few miles from the port of Kiu-kiang (nine streams). The main road to the popular mountain resort of Ku-ling crosses the stony bed of a stream by means of this bridge, and almost all the building material, except stone, for some two hundred houses, a church, and a large school, besides furniture, baggage, fuel, provisions, and the travelers themselves, have been carried along this road, and

up the mountains, from the port to Ku-ling. Year by year the traffic goes on and increases, and yet no effort is made by the Chinese to improve the footpaths through the rice fields, or to correct the gradient of the roads. Conventional plans are dominant in almost all kinds of work in China, and so we are not

surprised to see that this bridge follows the usual curve and carries the roadway very much higher than is necessary, thus adding to the labor of every traveller or coolie using the road. The surrounding country is so flat that the water will spread over the roads and the fields, long before its volume taxes the capacity of the bridge.

STARTING ON ITINERATING JOURNEY. In our picture Mr. Marty is about to start out on a journey. He has a horse to ride, in order to conserve his strength for preaching at the end of the day, and also a coolie to carry his bedding and supply of gospels.

ON THE GRAND CANAL. The small picture on this page shows one side of a town through which the Grand Canal passes. The photograph was taken from the deck of a boat attached to a small steam launch, the smoke from which is seen in the corner of the picture.



ON THE GRAND CANAL.

Tidings from the Provinces.

Personal Notes.

MR. H. C. BURROWS, who has for some time been rendering assistance in the work at Chin-kiang, has now joined Mr. Thor at Nan-ch'ang.

MR. AND MRS. COULTHARD have returned to Ku-ling, where the former will give systematic Biblical instruction to native helpers and selected converts from the provinces of Kiang-si and Gau-hwuy, with a view to increasing their efficiency as workers.

MR. FOLKE's health has unhappily broken down, and it will be necessary for him to leave China for a time. In his absence Mr. August Berg, an experienced and well-approved missionary, will assume the leadership of the workers of the Swedish Mission in China.

MR. AND MRS. WHITTLESEY have been designated to Chung-king, where they will relieve Mr. and Mrs. Barham, who have been taking charge of the work in the absence of Dr. and Mrs. Parry, who are at present on a visit to the coast. Mr. Whittlesey will be missionary-in-charge of the native Church, thus leaving Dr. Parry free, on his return, for his responsible duties as superintendent of Western Si-chuen.

WITH MUCH SORROW we have this month to report the death of two more valued workers—Mrs. Nicholls and Mr. John Smith. Though the death of Mrs. Nicholls was not unexpected, as she was in a most critical condition for several weeks, her removal will be a heavy blow to the sorrowing husband and to many friends in China, especially in the province of Yun-nan, where our sister labored for over six years. Mr. Smith returned from furlough at the end of last year, and had just resumed work in the province of Yun-nan, where he had labored for many years, when he was laid low with fever. After an illness of some weeks' duration, which latterly seemed to be progressing favorably, he had a relapse and passed away on the 2nd instant. We would specially commend his orphan children, and our dear brother Nicholls and infant son to the sympathetic prayers of all readers.

News Notes.

MISS RASMUSSEN informs us that at Ta-ning, in Shan-si, there are about four-teen women ready for baptism.

MR. PARSONS, who has recently returned from furlough, has left for Kwei-tu, an important centre between I-chang and Wan-h'ien, where he will join Mr. Beauchamp, who has recently gained a footing there.

MR. ED. HUNT, in announcing the baptism of twelve converts at Wen-chau, mentions that he has still about fifty enquirers to examine, and that the preachers in his out-stations give cheering reports of the progress of the work in the district.

MR. JAMES HALL reports that he, in company with Mr. Andrew, has paid a visit to Kumbum, where they had excellent opportunities for preaching the Gospel, especially at the monastery. They

sold a considerable number of books, including several in Arabic.

MR. SAUNDERS writes that the work in Yang-chau is more encouraging than it has been for some time. He recently baptized four converts, and on the day following, five men were accepted as candidates for baptism, including his teacher, who publicly burned his idols as a testimony. These idols were very old, having been in the family for many years, and were worth over twenty dollars.

MR. HUTTON writes that an earthquake was experienced at Kuan-hsien, in Si-chuen, on September 24th, lasting about fifteen or twenty seconds, and causing considerable vibrations. In this district a native helper recently visited nine of the outlying markets, and sold over 2,000 cash worth of tracts and Gospels. He found that much ignorance prevailed, and that many of the people had absurd ideas with regard to the presence and purpose of the foreigner in this country.

SOME TIME AGO, we reported that Mrs. Ford had spent a few weeks in Kai-feng Fu, Ho-nan, where the women came to see her in great numbers, and manifested much interest in her message. She now writes that she has re-visited this city, but with a very different result. The Buddhists had advised their followers to keep away from her, and this, coupled with the circulation of idle rumors, changed the attitude of the public mind towards the missionary and her message. 'Up to the time of writing, not more than twelve women had ventured to call upon her.

MR. CONWAY writes that the work in Shae-ki-tien is encouraging. At one of the out-stations, the converts are planning to build themselves a chapel. There are about seven hundred enquirers and catechumens in the district, and in view of the fact that the work is extending, Mr. Conway feels deeply the need of workers to take advantage of the openings the Lord is giving. He has started street-chapel work in the evenings, partly with a view to providing scope for the development of the gifts of the native Christians, and partly as an evangelistic agency. As a result, some of the converts have been quickened, and souls have been gathered in.

THERE HAS BEEN a serious uprising against the Roman Catholics in the Ning-hai prefecture, Cheh-kiang. At the end of September there marched on Ning-hai a band of about six hundred men, the leader of whom had previously issued a proclamation, saying that the movement was directed solely against the Roman Catholics, and asking the people not to close their shops. The Roman Catholic chapel was burnt, and considerable damage was done to the property of some members of that church. The native priest was caught and killed, and other leaders probably suffered in like manner. Our workers, who remained in the city, were not in any way molested, and recent letters report matters as fairly quiet, and that no further trouble was anticipated.

THE *Baptist Missionary Herald* reports an interesting address given by the Literary Chancellor of Shen-si to about five

hundred Chinese graduates. "After speaking about opium and education he said that missionaries had come to China to do good, and warned his hearers against believing the foolish stories to the contrary. He urged the necessity of maintaining peaceful relations with the Christian Church, and especially of cultivating the acquaintance of Protestant missionaries. There was a marked difference, he said, between the Protestant and Roman Catholic Church. The excellence of the former was to enlighten the people by the distribution of good literature and the opening of schools. Moreover, they sought no legal advantage for their converts, but were content with justice. The converts, too, were admitted with discrimination, and if guilty of grave wrongdoing were expelled. 'If,' said the Chancellor, 'you wish to enter the Protestant Church you are at liberty to do so, as far as I am concerned, though I cannot say the same of the Roman Catholic Church.' The scholars who heard this speech could hardly believe their ears. It was a thing unheard-of, that one who had attained the highest degree in the Empire, and occupied such a position, should speak so fearlessly and favorably of Christianity."

Kiang-si.

NAN-KANG.—"In September my wife and two boys accompanied me on a boat journey to the district across the lake. We anchored for the first night at a village called Ma-kia-ien. In the morning we went ashore to look for a teacher who was reported to us as interested in the Gospel; while preaching in an inn, where we had taken refuge from the hot sun, this man came in and invited us to his home. Crowds listened and stared while my wife spoke to the women and the evangelist addressed the men. The old lady of the inn was much interested and said she would pray every day. We then called at the home of this teacher, where he entertained us for a while.

"The next day we were at the head of a long inlet, where there is a very busy village called Tai-kia-pu. There we had crowds by the water-side from morning till night for two days. Happily, on the shore close by is a grove of trees, where we had shade for our audience and convenient pegs to hang up the scrolls. On the way home we anchored at a bridge, and in the evening a nice audience collected by the bank, but they were inclined to be noisy and one man went so far as to curse us before the crowd. The next anchorage brought us within sight of home, but we were unable to cross the lake because of a heavy wind. In the afternoon we went ashore and met with a few people. Two boatmen from Hupeh talked with me about the Gospel, and while acknowledging the Gospel to be good, they emulated the Chinese worship of Heaven and Earth. The following morning we had crossed the lake by nine o'clock, though the wind was contrary and still strong.

"Last week we visited another district by boat. It was Wednesday before we were able to get away, but with a good wind we reached Li-kia-tang, some sixty li

from here, that night. At Li-kia-tang we have a shop rented, where the evangelist holds meetings three Sundays in the month. There we met with good audiences, morning and afternoon. A number are interested in the Gospel there and we have arranged for a few women to come to the city to spend a time with us for instruction. It is our desire to open several such villages by renting shops, so that we may keep up a regular visitation, spending a time at each place. There are advantages in renting: (1) the place is your own and you can command attention; (2) if the weather is too hot, rainy or cold, you can still meet with people or spend your time profitably; (3) you are not interrupted as when living in inns, and people are more respectful and take greater interest in you personally, and so the Gospel receives a better hearing.

"Pray for the enquirers we hope to have with us from various parts during the next month."—*Geo. H. Duff.*

IH-YANG.—"We are now beginning autumn work, and are looking forward to another season of seed-sowing. So often we sow the seed and we see no result. I feel more and more the need of entire dependence on the Holy Spirit to lead us to *prepared hearts* and to take the Word home with convicting and regenerating power. Why should there not be showers of blessing—not merely the droppings!

"I am staying now at a new out-station about thirty *li* from Ih-yang, looking after some house repairs, preparatory to doing itinerating work in this district, with our house here as a centre. We chose this village to settle in, not because we had any Christians directly in the place, but because it is central for the different Christian families to come to worship, and a good centre from which to work the surrounding villages. We are praying that during this visit an interest that will never die down may be awakened in the hearts of some right here in the village. This is the first visit we have been able to make since the work was opened in July. On account of the heat we made only occasional visits in the summer. Perhaps you would be interested to hear about the commencement of the work in this North Country. It began through the visit of two women to our guest-hall in Ih-yang one day some years ago, for the purpose of getting some eye-medicine. It happened to be a Wednesday, when the regular weekly woman's meeting was being held, so they were invited to sit down and listen. They did so, and on this their first hearing of the Gospel, seemed to become really interested. They said they could not come to worship the next Sunday, but the following Sunday they would certainly be there. True to their word they came and brought two other women with them, who afterwards became true Christians. This was the beginning of their regular attendance at the Sunday services. They used to get up early, have breakfast before daylight, and then walk the twenty-five *li* into the city to worship—yes, and in the afternoons often walked home again. They were, of course, ridiculed and persecuted by their families and neighbors, but they kept steadfastly on, and gradually this was lived down. In due time both

women were baptized, having given proof by their lives that they were truly born again.

"Others were influenced to come and hear, and were in time also converted. Among them were two of the brightest and strongest Christian men in the Ih-yang Church. Both of these are now in heaven, but some time I should like to tell you about them. They were such contrasts—one, a fine, scholarly man, and the other quite unlettered—yet they were such true brothers in Christ.

"Since the commencement of the work there have been between fifteen and twenty received into church fellowship in this district. It reminds me of the words, 'A little child shall lead them.' This time it was two poor ignorant women. When the numbers increased we met in the home of one of these leaders of the work for worship. Two years ago she died, and soon afterwards her husband, who had been converted, and was a real shepherd of the little flock there, passed away, and so we had to seek a new meeting-place. It was then the Lord led to our coming here. Will you not unite with us in asking that the work begun in such a humble way may go on without hindrance, and that many precious souls may be saved."—(*Miss Maybeth Standen.*)

For Praise and Prayer.

Prayer for blessing upon the approaching Annual Meeting of the Mission. (Page 12.)

Prayer that the new publication, "Pastor Hsi, One of China's Christians," may be fruitful in blessing to those who read it and to China. (Page 4.)

Praise for the number of recent baptisms and prayer for those baptized, that they may be kept by the power of God. (Page 11.)

Praise for the splendid opening for the Gospel in Hu-nan and prayer for the reinforcement of the workers there. (Pages 6 and 7.)

Prayer that hindrances to reaching the women of Kai-feng Fu, Ho-nan, with the Gospel may be removed. (Page 10.)

Prayer for the missionaries journeying to and from China. (Page 11.)

Monthly Notes.

ARRIVALS.

October 17th, at Shanghai, C. H. and Mrs. Stevens and child (returning), from England.

October 26th, at Shanghai, A. Preedy, Dr. Hewett (returning), C. H. Coates and E. Mann, from England.

November 1st, at Shanghai, Misses E. E. Petterson and L. Norden (returning), from America.

November 2nd, at Shanghai, C. H. Parsons, T. A. P. Clinton (returning), and G. F. Draffin, from Australia.

November 3rd, at Shanghai, J. J. and Mrs. Coulthard and two children, Mrs. B. M. McOwan and two children, Miss Lucy Smith (returning), Misses M. E. Morris, E. M. Godbold, A. Whitome and Tora E. Andersen, from England, Miss E. M. Vogel, from Germany, and Miss Ida Anderson, from Sweden.

November 26th, at Shanghai, Miss Burton (ret.), Misses E. G. Boyd, L. Boulter and A. M. Wright, from Australia.

November 29th, at Shanghai, Misses H. Lundvall and C. Wallenberg (ret.) from Sweden.

December 24th, at New York, Dr. and Mrs. Howard Taylor, from London.

DEPARTURES.

October 10th, from Shanghai, W. W. and Mrs. Robertson and child, for England; Miss Elsa Johnson, for Sweden.

November 6th, from Shanghai, Mrs. Moses, for England; J. and Mrs. Bender, for Germany.

January 15th, from San Francisco, Mr. H. W. Frost and Dr. F. Howard Taylor, for Shanghai.

BIRTHS.

September 6th, at Uin-nan Fu, to Mr. and Mrs. J. Graham, a son—Christopher McMinn.

September 10th, at Han-ch'eng, to Mr. and Mrs. A. R. Bergling, a son.

September 24th, at Ch'en-tu, to Mr. and Mrs. A. Grainger, a son.

September 29th, at K'uh-u, to Mr. and Mrs. A. Trudinger, a son—Malcolm August.

October 19th, at Shuen-teh, to Mr. and Mrs. M. L. Griffith, a daughter—Muriel.

November 2nd, at Chefoo, to Dr. and Mrs. Hogg, a son.

November 6th, at Shanghai, to Mr. and Mrs. J. N. Hayward, a daughter—Helen Margaret.

November 22nd, at Yang-chau, to Mr. and Mrs. J. S. Orr, a daughter.

DEATHS.

October 5th, at Adelaide, Australia, Mrs. A. G. Nicholls.

November 2nd, at K'uh-tsing, John Smith, of typhoid fever.

Recent Baptisms.

KAN-SUH—	
Liang-chau	3
SHAN-TUNG—	
Chefoo	6
HO-NAN—	
T'ai-k'ang	3
K'ai-feng	2
KIANG-SU—	
Yang-chau	4
SI-CH'UEN—	
Fu-shuen and out-stations ...	45
Pao-ning (out-stations) ...	3
HU-PEH—	
Lao-ho-k'eo	8
KIANG-SI—	
Kih-an	4
Kan-chau (out-station) ...	5
Ho-k'eo (out-station) ...	2
CHEH-KIANG—	
Long-ch'uen (out-stations) ...	6
Tsin-uin	1
Wen-chau and out-stations ...	31
Yong-kang (out-stations) ...	7
P'ing-yang and out-stations ...	31
Song-yang (out-station) ...	9
HU-NAN—	
Ch'ang-sha	9

179

Total during 1903 ... 1,111

Editorial Notes.

MONTHLY TEXT.—“*How much owest thou unto my lord?*”—LUKE 16:5.

WILL friends of the Mission kindly note the change made in the information given on inside page of the cover of CHINA'S MILLIONS, regarding correspondence. It is desired that all checks, drafts, money and express orders be made payable to the “China Inland Mission.”

Mrs. Stott's arrangements have been temporarily interfered with by sickness, but we are thankful to say that she is now better and that she left us on the 15th inst., on a tour which includes Chicago, St Louis, Louisville, Nashville, and other cities in the South.

The Annual Meeting of the C.I.M. has been fixed for January 22nd, in the Guild Hall, Toronto. Mrs. Howard Taylor, Rev. F. A. Steven, and others are expected to speak. Friends who cannot be with us are invited to join us in prayer for God's blessing upon the meeting and that definite and large benefits to China may result therefrom.

Mrs. Howard Taylor's new book “Pastor Hsi,” is a sequel to “One of China's Scholars,” which was published two years ago, but it is a much larger and a more attractive book, surpassing in interest the earlier part of the story of this wonderful man. The price of the book is \$1.50 instead of \$1.25 as published through error in the December number of CHINA'S MILLIONS.

Mr. H. W. Frost and Dr. Howard Taylor left us on Friday evening last for Chicago and San Francisco, in order to connect with the steamer Coptic, sailing on January 15th. They have gone to China in response to an invitation from Mr. Hoste, the General Director of the Mission. Mr. Frost hopes to return in three or four months. The prayers of our friends will be valued on behalf of our brethren in their long journey, and in regard to the mission interests which call them to China, and also on behalf of Mrs. Frost and Mrs. Howard Taylor, who remain behind.

Our publications are the principal means at our disposal of speaking on behalf of China to the Christian people of this land. It is our earnest desire that the Lord's message to His servants concerning the needs and claims of the heathen should be heard, and responded to, by numbers of consecrated young men and women, in every state and province on the continent, and it is for this purpose that we want a large circulation for our books, booklets and maps. We print this month a full list, with prices, and we invite each reader to buy and read, and then *circulate* one or more of these books, or a few of our attractive booklets containing missionary stories.

Rev. F. A. Steven has had a number of opportunities during his first month in Montreal, of addressing missionary prayer meetings and other gatherings. He has also preached in two or three of the churches and conducted a week of special services “for the reviving of spiritual life,” in Chalmers Presbyterian Church, by the invitation of Rev. G. C. Heine and the session. It is proposed shortly to establish a weekly prayer meeting in connection with the Mission in Montreal, of which particulars will be sent to local friends by post. Mr. Steven is

living for the time being at 126 Ste. Famille St. (Tel. 265), and he will be glad to make the acquaintance of friends of the Mission in Montreal and the neighborhood.

The warlike preparations of Russia and Japan and the evident conflict of interests which the published accounts of the negotiations disclose, give rise to the fear that war may be the result. What would be the effect of such an eventuality upon the work of the various missions operating in China, Manchuria, Corea and Japan it is difficult to forecast; but it is evident that considerable disturbance of the regular course of work would be almost inevitable in the regions where military operations were going on. Let us pray that, if it may be possible, God will avert the calamities of war and let peace councils prevail, and that He will defend and direct the lives and service of His people, both native and foreign, in all these regions.

The World's Student Christian Federation has again issued a call, as in previous years, for the observance of a universal day of prayer for students. This call is endorsed by the Christian Students' Associations all over the world, embracing 1,600 separate societies, with a membership of 89,000 students and professors. The numbers and the prospective influence of students, their peculiar temptations, the great success of the Christian Student Movements, the wide openings among this class of young men and women, and the pressing need for a much larger proportion of students than at present obtains, to devote their lives to the work of Christ, among the heathen and at home—these and other considerations form a powerful appeal for earnest and frequent prayer for students. The day decided upon is February 14th, and it is desirable that individual believers as well as prayer circles and other associations should give some time on that day to special prayer for God's work among the students of Christian, Mohammedan and heathen lands. A list of special “grounds for thanksgiving” and “objects for intercession,” together with a copy of the call may be obtained by writing to the Student Christian Federation, 3 West 29th St., New York City.

The first organized prayer meeting in New York City in behalf of the work of the China Inland Mission, was held at Hephzibah House Bible School, 263 West 25th St., on Monday, December 14th, at 8 p.m. For some time past the superintendent of the school has had it laid upon her heart that there should be a place in New York City, where, month by month, the friends of the Mission might meet to pray for China. After seeking our co-operation, she decided to inaugurate these meetings, and on the date mentioned the first gathering was held. Mr. George Howell, of our Philadelphia office, was present, and gave an address on the China Inland Mission, and its work in China. In view of the greatness of the need for more laborers in China, and the altogether unique opportunities for evangelistic work which confront us in that land, we cannot but hope that God will incline the hearts of many friends in Greater New York and elsewhere, to form similar prayer circles, where the needs of China and of the workers there may be regularly and systematically brought before the Lord in prayer. The present is an opportune time to form such circles, and we shall be most thankful to correspond with any of our friends who may desire to have fellowship with us in this way.

CHINA'S MILLIONS

"On the Banks of the Besor,"

or "The Man Behind the Baggage."

(I SAMUEL 30 : 9-24.)

THUS runs the title of a little book published last year by William Briggs, of Toronto. The author is Mr. C. B. Keenleyside, B.A., B.D., the author of "The Upper and the Nether Springs," "Enoch Walked with God," and "The Unseen." Measured by size and price (10c.), this is a small book; but measured by its clearness, the incisive quality of its sentences, the force of its arguments, and the importance of its subject, it is broader and deeper and higher than many a large and costly treatise.

By the author's kind permission we have attempted to condense his book into the limits of our space, and we trust that in this form it may carry the Lord's message to many hearts. The book itself is far better than any abridgment of it can be, and we heartily recommend our friends to get a few copies and lend them to others.

I.

"Perhaps the darkest day in David's life was the one upon which he and his six hundred men stood by the ruins of Ziklag, while their wives and children were prisoners to the Amalekites. David and the people 'wept until they had no more power to weep,' but to him it was a day of peculiar trial, for 'the people spake of stoning him.' In a fit of despair he had turned his back on God and fled to the Philistines, and by murder, robbery and deceit, he had for months obtained his living. He had been having his 'own way,' and this, facing death by stoning, is what came of it. Truly :

'There is a way that seemeth right unto a man ;
But the end thereof are the ways of death.'

and—

'The backslider in heart shall be filled with his own ways.'

"He was at his wits' end ; and, after all, it was not a bad place at which to be. Where man's wits end, God's wisdom begins.

"God had to bring David very low to reclaim him. Look at him as he stands before the smouldering embers of Ziklag. Country, home, family, property, name, leadership gone—and his very followers turning with hate and lowering brows to stone him. Surely Jehovah had swept with the 'besom of destruction.'

"Have you ever been at Ziklag? God often brings His wandering and self-willed children there, and if your steps are tending away from God, look out, you are taking the road to Ziklag.

"And now we read—and mark it well—and go thou and do likewise whoever thou art, standing by the ruins of Ziklag : 'But David strengthened himself in Jehovah, his God.' This is the pivot. Ziklag did it. David has made a right about face. Henceforth he sings :

'Show me thy ways, O Jehovah :
Teach me thy paths.
Guide me in thy truth and teach me ;
For Thou art the God of my salvation ;
For Thee do I wait all the day.'

"Calling for the ephod, he inquired of Jehovah, and was told to pursue, and was assured that he would overtake the enemy and recover all.

"So David went, he and his six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men ; for two hundred stayed behind, who were so faint that they could not go over the brook Besor.

"With his four hundred men David came upon the enemy—'Spread abroad over all the ground eating and drinking and dancing—and David recovered all that the Amalekites had taken away.'

RETURNING TO THE BROOK BESOR :

"David came to the two hundred men, who were so faint that they could not follow . . . then answered all the wicked men and base fellows of those that went with David, and said, 'Because they went not with us we will not give them aught of the spoil.'

"But David made answer : 'Ye shall not do so, my brethren . . . for as his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage ; they shall share alike.'

"And it became a law in Israel unto this day.

II.

"Now David's greater Son has entered upon a campaign which has for its aim to save the race. The great Hinderer has robbed, lied to, and carried off as prisoners hundreds of millions of the human family. 'Jehovah's flock is taken captive.' Jesus has gone forth to the rescue, and a great battle is on. All who name the name of Christ are born into the fight. There is no enlisting in Christ's army beyond the acceptance of salvation. Upon all of us the honor of the campaign rests. Upon each of us the command is binding, 'Go ye . . . and preach.' The universal enlistment of all believers at conversion into the army of the 'Captain of the Lord's Host' once fairly

grasped solves for us many a vexed question. The advancement of the campaign is not one of the things we should be interested in. It is the only thing for which we were created. It ought to be the ruling principle of our lives. All things else should subserve it. For this purpose too, were we redeemed. And in this great campaign there are no neutrals, for Jesus Himself said: 'He that gathereth not with Me scattereth.'

"Although the command, 'Go ye into all the world,' was given so many centuries ago, there are still one thousand million non-Christians in the world. And this appalling condition exists because we have not had true views of our place in the fight. We have looked upon mission work as work for men specially called of God, and toward which it was a pious thing to contribute some small part of our surplus means. But we have never realized that it was a fight into which we were to put ourselves and all God gave us. The idea that it is as much the duty of every Christian to be entirely in the campaign as it was the duty of Livingstone, Paton, Moffat, Mackay, Clough, Judson, and a cloud of others, has not dawned on us, and so the centuries have told the dreary tale of failure, and two-thirds of the race have not yet heard the sweet story of Christ.

"Our efforts have been as though one tried to drive an ocean liner by unfurling a kerchief to the breeze, or to hurl the 'Imperial Limited' thundering across the continent, fed by a handful of kindling, or to drive the midnight gloom from New York with a tallow dip.

"BUT WOULD YOU HAVE US ALL GO OUT as foreign missionaries? some one asks. By no means. Some have to stay to protect the baggage on the Besor. Some are not strong enough to go, some are too old or too burdened.

"Whether our place is at the front, or by the baggage, whether we stand on the firing-line or guard the supplies, we ought to be wholly, unreservedly, out and out in the campaign, body, soul and baggage.

"If our place is by the baggage, our duty is well seen by studying the conduct of David's two hundred men on the Besor.

"They were by the baggage from dire need, and not from choice. Over and over again it is stated that they were too weary to cross the brook. Probably the keenest in the chase, they had over-taxed their strength and could not go over; and you know God says, on another occasion, to David, 'Whereas it was in thine heart . . . thou didst well.' He looks at the will, and holds us to account for what we have, and in no wise for what we have not. We are responsible for our own time, talents, and wealth, and for no other.

"But if we are by the baggage from choice, and not from need, and if God's choice for us is in the battle, let us gird on our armor and quick march. There is no other way that is safe. Yes, and while hundreds of millions are Christless, and His command has not been cancelled, then surely the burden of proof is on each soul to show that God has not called to the battle.

Christ the Royal Master,
Leads against the foe;
Forward into battle
See His banners go.'

"DAVID'S TWO HUNDRED MEN

did not stay by the baggage for selfish ends, but as guards and stewards, and their work, though less exciting, was no less important. Would that this idea of stewardship might take firm root in the minds of the Christian men and women of the United States and Canada. It would solve our troubles and lighten our burdens."

God is the owner of the earth and all that is in it. All His gifts to His children—money included—are a sacred trust, to be used, directly or indirectly, for the great purpose for which He gave His Son to die.

"Faithful or unfaithful, willing or unwilling, we are stewards. We own nothing—not even our souls. Let us beware, then, that we do not embezzle God's wealth. How shocked we are to read of a bank manager defrauding others of their rightful property; but what shall we say of our robbing God, and what will God say? We know that He said to the men of old: 'Ye are cursed with a curse; for ye rob Me, even this whole nation.' 'If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?'

"No man can be on the banks of the Besor who does not look upon himself simply as God's steward.

"David's two hundred men when they came into possession of the baggage did not set about building for themselves gorgeous palaces. They kept right on, humbly living in their tents. What was good enough for the men in the field was good enough for them.

"What do we find in the ranks of the

BAGGAGE GUARDS IN CHRIST'S ARMY?

As God gives men wealth they usually move out of their modest dwellings into finer and more fashionably situated brown-stone fronts. They pitch towards Sodom. Their children get false ideas of life, and are too often caught in the whirl and drift away from their fathers' God."

If, by contrast, a man whom God is prospering should be content with providing really helpful comforts for his family, reasonable educational facilities for his children, and capital for such growth of business as his conscience approves of, and were then to devote the whole of his increase to Christ's campaign, would he be doing more than justice as a baggage-keeper? What sufficient grounds are there—if, indeed, he is a soldier—for his going beyond the simple mode of life of his earlier days?

"Again, David's two hundred men did not hold a dress parade, and put upon their heads and backs the wealth needed by a campaign, nor waste the baggage in useless and ridiculous personal adornment. The same useful campaigning suits as were worn by the men

at the front were good enough for the men on the Besor.

* * *

"Nor were their tables spread with extravagant dainties, brought at great cost from all over the world. As the fighters fed, so fed the weary guards of the baggage.

* * *

"It is a question, too, if the risks the fighters ran were one whit greater than the risks taken by the campers on the Besor. Had the Amalekites learned of David's pursuit and made a detour, doubling back a few miles, they would have come upon this little guard of worn-out soldiers and slain them to a man.

"In fact, they shared alike all through the campaign, and surely, then, it was just that they should share alike in the spoils of the day of triumph.

"So long as there is one human being who has not heard of Jesus, so long as one immortal soul has not been offered everlasting life in Christ, our place is either at the front or on the Besor. While the day is yet in the future when every knee shall bow to Christ, we who have been, by the new birth, born into the war, have no right to spend a needless dollar, or pander to our ease, greed, or love of display, by the selfish use of the baggage. *It is the baggage of the army*, and sorely needed in the war.

III.

"To-day, as of old, there sits One over against the treasury who notes the gifts cast therein; and He has, what to us is, a curious system of mathematics. His reckoning defies all our rules; for with Him two and two do not make four, neither is a penny less than a pound. According to His arithmetic, two mites, about one-quarter of a cent in value, are more than the great gifts cast into the treasury by the rich. Comparing the widow's quarter cent and the rich man's great gift, He says: 'They all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.' She was on the Besor, they were not.

"Applying to our time the same system of arithmetic, for Jesus Christ is 'the same yesterday, and to-day and forever,' how He must reverse the judgments of earth. Men reckon gifts by their size, God reckons them by what it costs to give. Not the amount given, but the amount left, is what God looks at. This is why the quarter cent was more than the great gifts—they were given out of superfluity—it out of want.

* * *

"In a certain city lives a girl who is out at service. By dint of economy she had saved fifty dollars, and had decided to buy for herself a fur coat, but becoming filled with the spirit of David's two hundred men on the Besor, she went one day to her pastor, and told him her intentions, and added: 'But I have changed my mind, and here are forty dollars for a missionary, and I will buy a coat with the balance.' And now, as she turns in, weary, but happy, at night, she has a substitute in India who turns out to do his share of work for the Master. She is on the Besor.

* * *

"Let no one fancy that they only who have little or no share of this world's goods are on the Besor, for quite the contrary is the case. Many men who have been trusted by the Owner with large shares of His wealth are true to the trust, and administer these possessions as faithful stewards.

"In a Canadian city is a wealthy manufacturer who placed himself and his possessions entirely at God's disposal many years ago. At that time he decided that his remaining days and all his profits should be given for the advancement of the Kingdom. Not long ago a man in his confidence informed the writer that although his business had doubled in volume, and his earnings had kept pace, he was a poorer man to-day than he was fifteen years ago.

"He was speaking after the manner of men. The man in question is not poorer to-day than he was fifteen years ago. The wealth he has given away is the wealth he has. What has gone to aged people's homes, mission churches, and to the thousand and one things at home and abroad to which he has contributed, is now laid up where 'moth and rust do not corrupt, and where thieves do not break through nor steal.' It is his for eternity.

"Ah, that wealthy Christians could but see this. What they give is what they save, and what they save is what they lose.

"A rich man dies, and men say, one to the other, 'How much was he worth?'

"After a while the will is probated, and the papers say he was worth one, two, or five hundred thousand.

"But that is wrong. That is what he was not worth. He was worth when he died only what he had used in the war. What stood in his name when life ended was what he lost.

IV.

"Sir Michael Hicks-Beach, when making his budget speech in 1897, said that the value of the cigar and cigarette stubs thrown away annually in Great Britain amounted to one and a quarter million pounds, which is more than the entire amount given by the Christians of Great Britain for foreign missions, and it is but fair to assume that the same ratio holds good here; that is to say, more money is thrown into the gutters in cigar and cigarette stubs than is given to obey Christ's commands, 'Go ye.'

"In the United States, last year (1902), the amount spent for chewing gum was \$10,000,000, which is more than the entire amount spent during the same period by that wealthy and Christian nation, on foreign missions; and still there are those that tell us that missions are 'draining' the churches.

"In David's day two hundred men were by the baggage and four hundred in the battle. That is, two were in the battle for every one by the baggage.

"In our day seventeen thousand missionaries only have gone down to the battle, while five hundred millions stay by the baggage. Represented by figures, this is how it stands, as $\frac{2}{1}$ is to $\frac{1}{30000}$, so David's army was to Christ's.

* * *

"We are so often like Elisha, who, returning from bidding adieu to his great teacher, Elijah, stood on the banks of the Jordan, and as that swift stream poured its waters down its rocky channel, blocking his way, exclaimed: 'Where is the God of Elijah?'"

"Where, indeed, is the God of Elijah?"

"Reader, the God of Elijah is here. He is here as these words are written; He is there, with you, as they are read; He is the living God, the God that changes not, the same yesterday, to-day and forever. The God of Elijah is the God of Müller and Gibbud and Hudson Taylor and Paton, and of every man who has accepted His leadership, from the dawn of the race, and will be until time shall be no more.

"Wiser would it be to change the question and ask, 'Where is God's Elijah?' Elijah, by his faith and consecration turned the nation from idolatry to God. Oh, that the Master of all the ages would send us another Elijah to turn the Church from mammon to God, from earthly to heavenly riches!"

V.

"The Church has never been without men willing to preach the Gospel, and by doing so to give up all hope of earthly possessions and human preferment. Why then should it be thought a thing incredible that men could be found willing, in like manner, to dedicate their time, power, and brains, in the so-called secular pursuits, to the sole object of advancing the Kingdom of God? Let the lawyer, the doctor, the merchant, the manufacturer, the inventor, the artisan, the mechanic, the laborer, abiding each in his calling, lay himself and his talents on the altar for the glory of Jesus Christ in the evangelization of the world. Let him look upon his work as a call from God, and place his surplus revenue, after a modest and simple living be provided, upon the altar for carrying out God's plans for the coming of Christ's Kingdom. Let even a modest two hundred do so, and who can forecast the outcome?"

"Ah, yes, but what about old age? and what about providing for our children?"

"Concerning old age, God will be no man's debtor; and if you will dare to take God at His word, and obey the Master's plain commands in the Sermon on the Mount, well—old age, if it come, will have no terrors for you.

"And as for laying up money for your children: Gideon's gold became a snare to himself 'and to his family,' and so it has ever been. Poverty has slain its thousands, but wealth has slain its tens of thousands. Paul's escort to Rome was not the last to be lured to ruin by the softly blowing south winds, and the miracle is as great to-day as ever, if even one camel gets through the needle's eye. Laying up wealth for children is a doubtful kindness, but storing it in the vaults of heaven is insuring for parents and children blessings untold, and past reckoning. 'Lay not up for yourselves treasures on earth,' was Christ's command. What do you make of it? Did He mean it? If not, why did He not say what He did mean?"

"—But, Lord, to-morrow!"

Did I not die for Thee?

Do I not live for Thee? Leave Me to-morrow."

"Imagine for a moment that morning when the man on the look-out proclaimed the approach of an army with spoils; think of the joy of that reunion, when wives and children were restored as from the tomb; and watch their faces as David gives sentence: 'As his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage. They shall share alike.'

"Just so Christ is coming back some day, back in triumph from the war, back to the men on the Besor, back to unite the sundered, and to divide the spoils.

'And soon He'll come in glory,
The hour is drawing nigh;
Oh, the crowning day is coming,
Is coming by and by.'

"Will it not be glorious in that day, so to have lived that we may hear Christ say: 'As his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage. They shall share alike.'

"How sadly we misapply the term 'far-seeing.' In our common usage it is applied to men who so forecast the future as to gather to themselves more of the baggage than their fellows. The size of their baggage heap is the measure of their shrewdness; and the man who has no baggage has no brains. This is the standard of the world—and too often of the Church.

"But how false it is.

"The truly far-seeing man projects everything forward, far beyond the bounds of this little life, into the light of that day when Jesus shall return in triumph, to judge the quick and the dead. Let us live thus, and let us do nothing of which we shall be ashamed when Jesus comes, nothing to bar us from sharing in David's great law: 'As his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage.'

* * * *

VI.

"The writer has been at Ziklag, and this is how it came about. Ten years ago, when a student at Yale, he was appointed by the men of Victoria University, Toronto, to go to Japan. Soon after that he became unwell with a trouble which became chronic, and was compelled to recall his acceptance of the post. And now began a series of bitter years. Rebellious and chafing at what seemed mysterious providences, he allowed his sufferings to harden and to drive him away from the Master, until one day he pulled down his flag in the face of the enemy, and, like Ephraim, being armed, turned back in the day of battle.

"Then followed six dark years of 'having his own way,' until Ziklag was reached. But thank God it was reached, with all its grim details. From Ziklag the road runs straight to the brook Besor, where, by the help of God's Holy Spirit, he means to stay until Jesus comes, or calls. For those who cannot go down to the battle, it is the most glorious camping ground in all the world.

'I have seen the face of Jesus.

Tell me not of aught beside;

I have heard the voice of Jesus,

All my soul is satisfied."

Province of Fuh-kien.

BY REV. C. CAMPBELL BROWN, ENGLISH PRESBYTERIAN MISSION, AMOY.

FUH-KIEN is the southernmost but one of the great belt of maritime provinces. Its rugged coast-line, studded with a thousand splintered islands, runs from the borders of Cheh-kiang on the north to that of the Kwang-tung province on the south-west. It is exceedingly mountainous, with fertile valleys lying between the hills, and broadening out every here and there into alluvial plains, sown thick with towns and villages.

Its area is somewhat larger than that of Ireland and Wales combined, and the entire population has been estimated at 22,876,540, or 494 persons to a square mile.* Fuh-kien may be said to have come within the circle of Chinese domination in the time of the T'ang dynasty, 618-905 A.D. One of the phrases current to-day among the people casts a lurid side-light on the manner in which the province was "happily established," for in it the word "T'ang" is used to describe a man as distinguished from a woman, thus reminding us that the aboriginal male population was practically exterminated, the women becoming the wives of the invading T'angs.

Fuh-kien was early entered by the Roman Catholic missionaries, who have been at work near Amoy and in other places for several hundred years. One of the first Protestant missionaries was the sainted Gutzlaff, who visited Amoy in 1830. In his journal of that date he refers to the mountains near the port. "We have frequently gazed from the top of these hills," he says, "upon the tracts of land spread beneath us, and oft did I sing:

"O'er those gloomy hills of darkness
Look, my soul, be still and gaze,
All the promises do travail,
With a glorious day of grace.
Blessed Jubilee!
Let the glorious morning dawn."

The city of Amoy fell into the hands of the British in 1841, and next year Mr. Abeel, of the American Reformed Presbyterian Church, who, with Mr. Bridgeman, was the first American missionary to China, began work there. Two years later saw the L.M.S. also established in Amoy. William C. Burns, the first agent of the English Presbyterian Mission, reached Amoy in 1851. He worked subsequently in many parts of China, but nowhere has his consecrated personality left a deeper impress than on the church he founded and the mission to which he belonged.

Fu-chau, the capital of the province, was opened to the Gospel in 1847 by the Rev. Stephen Johnson, who was soon followed by other American and English workers. It was occupied by the C.M.S. in 1850. The first eleven years passed without a single convert, during which interval two out of five missionaries died, and two retired. The fifth passed away soon after, leaving a new-comer, Mr. (now Archdeacon) Wolfe in charge. After 1864 the work began to spread from Fu-chau, and several other large cities were occupied. In 1866 the first two or three converts from the new centres were baptized, and from that date the work progressed steadily. On August 1st, 1895, the Hwa-sang massacre shook the province, and stirred the whole Christian world. It was the source of new blessing to the work, which now advanced by leaps and bounds.

The figures at the end of this article give an idea of the work in connection with five out of the seven societies at present established in Fuh-kien and Formosa.

In addition to these five societies, large churches have grown up under the American Board of Foreign Missions in Fu-chau, and under the Canadian Presbyterian Mission in the north of the Island of Formosa. Of these, unfortunately, it has not been possible to get statistics.

NATIVE CONTRIBUTIONS.

From the table below it will be seen that the native church of Fuh-kien (including the two churches whose figures cannot be given) may be considered to give upwards of \$25,000 a year towards the support of Christian work

within its borders. Mr. Lloyd, of the C.M.S., speaking of the Fuh-kien province in 1895, says: "I find that there are at present 163 missionaries in all, the ordained native pastors number something like 140, and unordained native assistants about 400, exclusive of schoolmasters, of whom there are a like number. To these we must add 100 Bible-women, and a large staff of voluntary workers. When we ask for the result of this half-a-century's work, we find the number of professing Christians in the province is considerably over 40,000."

	Baptisms for one year.	Members.	Candi- dates.	Schools.	Ordained Pastors.	Native Contributions
C.M.S. (1901)	533	4464	12759 (Also baptized Christians 10169.)	57	not known	\$8657
Am. Meth. Epis. (1902)	1015	5269	5303	133	not known	6788
Am. Ref. Pres. (1902)	67	1300	870	14	10	8539
L.M.S. (1902)	239	2485	2925	33	6	8646
English Presby. (1901)	128 (402)	2158 (4348)	2276 (4500)	20 (48)	17 (19)	12376
	1982	15670	24133	257	33	\$45001

The bracketed figures include the Formosan half of the Mission.

* Statesman's Year Book, 1903.



AN IDOL SHRINE.

An Interesting Journey, and Notes by the Way.

BY MR. E. O. BARBER.

WHILE at Tai-yuan I accompanied Mr. Falls on a visit to the neighboring village of Nan ching-tai, where a most encouraging work has developed since 1900. A teacher from there, named Tuh, broke off opium at the refuge in Fen-chau Fu, where he also heard the Gospel. Through his influence, another man, named Chao, broke off the habit at Hsu-keo. Through the instrumentality of these two men several families in Nan-ching-tai believed the Gospel. In a Chinese village, men are elected to manage the affairs of the village. When it came the turn of some of the Christians to take office, they protested that they could neither share in idolatrous ceremonies nor take part in theatricals. The villagers would not let them off their duties, but agreed that they would not worship the idols nor have theatricals for the year. Then someone suggested, "What is the use of the idols if we are not going to worship them? Let us do away with them." "All right," said others, "we are willing." Tuh and Chao then said: "This is an important matter; if you are willing to destroy the idols, we will write out a paper to that effect for the head of each family to sign, so that you will not be able to blame us if you change your mind afterwards." "Very well," said they. This having been done, a day was spent in destroying the gods—no light matter, for in some villages there are more men of mud than there are men of flesh and blood. Many of the idols were thrown into the river, and, as they floated past other villages, alarmed the inhabitants, who facetiously remarked: "You, old gentleman, are truly meeting with difficulty." Now the forty families that compose the village are nominally Christian, and attend service. No foreign missionary is located there, nor can be, in spite of pressing invitations on the part of Tuh and Chao. Will you remember to pray for these villagers?

Next day we travelled across the plain, waving with grain and nodding with poppy blossoms, to T'ai-ku, a large city on the eastern edge of the plain, where the American Board Mission have a work and fine premises, but no workers. A beautiful spot called "the flower garden," containing fine trees, mounds and rocks, a little stream and a pool for fish, with pavilions and some large build-

ings, was taken from a wealthy man who was responsible for inviting the Boxers to T'ai-ku, and has been converted into a cemetery. In this beautiful grove sixteen missionaries are resting, and about as many native Christians. Miss Eldred, of our Mission, lies there. A large monument on the street in front of the ruined hall and the court where they were killed, commemorates them. Mr. Li, Dr. Atwood's assistant, showed us hospitality and gave two feasts in our honor. He seems to have an extensive medical practice. During the feasts he treated (!) us to several selections from the Chinese opera, performed on a foreign phonograph, procured from a neighboring shop. It reminded one not a little of the squeak from one of their wheelbarrows. As they had some blank cylinders, Mr. Falls recorded a short Gospel address.

On the first and second of September, the leaders of the Opium Refuge work met for conference at Ping-yao. They are a splendid body of men, and amongst the most earnest in the Church. Not being under the direction of the Mission, the work has developed in them a spirit of independence. The "Refuge," with its superintendent and assistant, is often the forerunner of the mission hall. This work was begun by Pastor Hsi, a convert of the saintly David Hill. In starting these refuges, he accomplished one of the greatest works



CAVE DWELLINGS, SHAN-SI.

(See foot note.)

that any man has been privileged to do in China, and became, perhaps, the most remarkable man of God the Church in China has produced. Having, before his conversion, bitterly suffered from opium smoking, he threw his whole energy and strength into seeking to deliver the slaves of this awful drug. With the help of an earnest band of men, like-minded with himself, he succeeded in opening a chain of opium refuges throughout the southern and central parts of the province, and also in the adjoining

In the great heat of summer, some of the Shan-si missionaries find it necessary to go to the hills and live for a time in "cave houses," where they find opportunity for quiet study, and also for work among the village folk. Many of these houses are real caves, dug out of the loess cliffs and faced with brickwork, to provide for doors and windows. The comfortable coolness of these caves has led to their imitation in places where no cliffs are to be found. A suitable piece of high ground is selected and a series of cave-like rooms, ranged on four sides of a courtyard, are constructed, partly by excavating and partly by heaping up the earth thus obtained on the top of the brick-built arches.

Our picture represents one of the latter kind of dwellings. One of our missionary ladies is standing by the doorway, and two of the native Christians are sitting on the edge of the flour mill which stands in the centre of the yard.

provinces of Shan-si and Ho-nan. In these refuges, not only were the patients helped to get free from their bondage to opium, but morning and evening the Gospel was faithfully preached to them, and they were pointed to Christ as the only deliverer from sin. Since the commencement of the work, nearly 20,000 men and women have passed through the refuges, and although a large majority of these have eventually gone back to their opium, the work has not only been the means of removing prejudice and preparing a way for the Gospel, but has itself been one of the most efficient methods of spreading an intelligent knowledge of the Truth, and probably not less than one thousand converts have been admitted into the Church by baptism who first became interested in the Gospel through these refuges. Owing to the destruction

is situated on a small plain, running east and west, about twenty miles broad and thirty miles long. The work was begun in this district by Mr. C. T. Studd in 1880. Soon after he was joined by Mr. Stanley Smith, who opened Lu-ch'eng.

Mr. Lawson and Mr. Cooper gave us a warm welcome at Yu-u, where we stayed for several days, visiting Lu-ch'eng and Lu-an Fu. Miss Huston and Miss Rice were workers in the former station previous to 1900. Miss Rice is now resting in the quiet cemetery on the hillside overlooking the city. Their photographs were in the room that I occupied, also these beautiful lines:

"Pressed on every side that the life of Jesus may be manifested."



A SHAN-SI MISSION HOME.

of Refuge property in 1900, and the bad harvests during the last two years, the society has got into debt, and the workers have had to live on the poorest food. They love the work and endure much privation for the sake of the work when they could do better on their farms.

Mr. Judd is leaving Hong-tong for his old station in Kiang-si, and it has been decided that I go to Hong-tong. As Mr. Lutley was visiting Lu-an-Fu, and going from thence to Hong-tong, I accompanied him. We left Ping-yao on the 6th of September. The eastern and western portions of the province consist of high, undulating tablelands, which in many places rise into mountain ranges varying from 4,000 feet to 8,000 feet above the level of the sea. A three days' journey of one hundred miles on the western tablelands brought us to the Lu-an Plain. The scenery on the road was grand. The mountains were covered with wild flowers in great profusion and variety. Lu-an Fu

"We thank Thee for the wine-press, blessed Lord.

Wherein the souls that deeply drink Thy blood.
Pressed down by hurrying feet and roughly trod,
Yield wine that maketh glad the heart of God."

Coming to the Fu, we met Mr. and Mrs. Stanley Smith, Miss Gates, and two German brethren, Mr. Witt and Mr. Wolleber. We stayed over Sunday here, and were privileged to see eight men baptized. Here, ten out of the twenty-nine former church members have been restored, while in Yu-u only thirty out of eighty have been received back. Pray for the backsliders. Three days' journey up a beautiful valley, and over the mountains, and we found ourselves at Hong-tong, in the Ping-iang Fu plain. On our way we passed hundreds of villages whose people are sitting in darkness, the region and shadow of death. Will you not help them to see the "Great Light" by prayer, by helping others to come, by coming yourself?

Mission Work in Kai-feng Fu, Ho-nan.

BY MR. EDWARD G. BEVIS.

GOD has been very good to us during these past months, and although our staff of workers is small,

He has been pleased to enable us to make some progress and has given us many indications of His workings in our midst. This city of Kai-feng Fu, as you may know, is the provincial capital, and hence it is a large and populous centre, containing the yamens (official residences) of the Governor, Treasurer, Judge, and other officials, as well as the residences of many expectant officials of all grades, and their following. The presence of these men is not much benefit to the place morally, for they bring about a large number of the yamen underling class, who are very wicked and corrupt in their doings. This city goes by the name of Pien-liang-ch'eng, that is, the City of Pien and Liang—ancient states of the empire. It has lost most of its former grandeur and prosperity from various reasons, one of which is the destruction caused by the inundations of the Yellow River, which have turned the surrounding country for many miles into a desert of sand, making it dependent on supplies that come from a distance. Our premises

face on the Great Paper Factory Street, which is a short street leading off one of the main thoroughfares. It has no factory on it now. The house we are living in at present is the third house we have occupied since the opening of the work two years ago, and is considerably better than the two formerly occupied. In the front we have, for the work, a guest hall on the street, two rooms on the east side for the medical work—one is the dispensary and the other the consulting room—a class room on the west side, and on the north side the chapel, which will seat about one hundred persons. Last Sunday

there were forty persons at the morning service, including six women. Before the morning service we have two classes for enquirers. I take the more advanced class, and

Mr. Liang, one of the members, takes the other. About fifteen persons attend these classes, and are making very good progress. The infant church here is composed of three members. Mr. Liang, mentioned

above, was transferred from the Lu-an Fu church of East Shan-si. He is a photographer by profession. Some years ago he went from Huai-king Fu to do business in Lu-an Fu. While there he heard the Gospel, believed, and entered the Church. During the Boxer riots in 1900, he lost what effects he had there, and fled back to Huai-king Fu, and later went further south to Konghsien, where his wife's relatives lived. When things quieted down, he came to Kai-feng Fu and started a business, which has been quite successful. What an interesting case of the Lord's leading and preparation for the work He was going to enable us to carry on here! This was not the only preparation for the coming of the Gospel to this city. On the 9th of October, we had the first baptisms in connection with this station. The two who were baptized were Messrs. Chu and Li. They believed the Gospel some

years ago before any work was opened in this locality. Chu was an opium smoker for twenty years and is a painter by trade. He first learned of the Gospel through securing some books from a Bible Society colporteur. Later he joined himself to our workers, who began to visit the city, and thus heard more and was led into full belief of the Gospel message. Mr. Li, Mr. Chu's son-in-law, heard the Gospel from Mr. Chu, and also embraced the faith of Jesus. Thus God was preparing the way in this city for His work. There are twenty enquirers, including women, some of whom are making marked progress in the study of the Truth, and are showing themselves ap-

proved under trial and opposition, of which they meet with not a little. One man, Mr. Uei, a silversmith by trade, suffers persistent persecution from his wife, who destroys



REV. WM. A. McROBERTS,
OF PITTSBURG, PA.

Sailed January 25th, 1904.



A TEMPLE COURTYARD

In Northern China the winters are often very severe, and many of the poorer people suffer intensely. In our picture of a Temple Courtyard it will be noticed that the fall of snow is not very deep, and that it has been heaped up against the foot of the trees in order—presumably—to protect them from the severity of the frost.

his books and hinders him in other ways. It is not easy to follow Christ here, as from the beginning all who will live godly must suffer persecution.

This city was for years very anti-foreign, and it has not by any means fully changed its reputation in that respect. Please pray that the Christians may be brought through victorious in the conflict between light and darkness. Dr. Carr, my fellow-worker, is carrying on a successful medical work. Over one thousand patients were treated during the first half of the year. At present Dr. Carr has three medical days a week, and the patients hear the Gospel as they wait their turn in the guest hall. He also goes out when called and has had access to the homes of all classes in the city. One hundred persons received treatment last month. The medical work has done much to break down opposition and give access to the people, and has made us many friends. Not a few of the patients come from surrounding cities, sometimes travelling from fifty to one hundred miles for healing. It is likely that this work will be extended and a hospital erected. Mrs.

H. T. Ford, of T'ai-kang, spent the month of October here, devoting herself to work among the women. You will see that we are just in the beginning of things, and we trust God in His goodness will be pleased to establish His work in this place, and call many out of death into life. We are in the centre of a large district, which also awaits our efforts to evangelize it. The Prefecture of K'ai-feng contains sixteen walled cities. Three of these are visited by the workers in our other stations, who are nearer to them than we, hence there are thirteen that depend at present wholly upon us for the Gospel. How can we meet such a demand with our force of two? We have begun to visit the nearer ones, but can do little for the rest at present. These cities also are the centres of districts in which there are many marts and villages. I spent two days recently in a mart fifteen miles distant from here, and had a good reception. Pray that God will continue to strengthen us for His service, and that He will speedily thrust more laborers into the harvest.

An Encouraging Report.

BY REV. WILLIAM J. DOHERTY.

IN reviewing the work of the past year, in which we have been permitted to share, our gratitude is inexpressible for the preserving care vouchsafed to us in Hsin-chang. There have been times when we were more than usually conscious of it, when the passions of the people were stirred, and rumors threatened to interfere with the work. Russia in Manchuria, and threatened war with Japan, the Su-pao sedition case, and anti-dynastic movements, the revolting death of the reformer Shen—all these made their influence felt even here. But even more than these the anti-Romanist rising, late in the year, threatened to involve us in trouble. Yet withal, we have been privileged to remain at work throughout the entire year, and to see the Lord making "the wrath of man to praise Him."

Evangelistic work has, on the whole, been little hindered, but rather advanced by this agitation. Itinerating in remote places where missionaries have never been, we found a vague knowledge of the Gospel, gained from rumors. And even the anti-Romanist stir has helped to wake some out of the lethargy of indifference, and deepened a spirit of enquiry. In village visitation, we now find sympathetic friends where formerly indifference reigned. The message is attentively listened to, and Scripture portions and tracts are eagerly bought and widely read.

The Bible-women quietly pursue their guest-hall and visitation work, and they, with Mrs. Doherty, are much cheered by increasing interest among the women. The Christian women now almost equal the men in number, and this augurs well for the future success of the work.

Our boys' and girls' schools continue to supply a helpful education to the children of our Christians. Mrs. Doherty, in superintending this work, as also that amongst the women, and in taking classes, finds her hands more than full.

Classes have been held during the year, some for men and others for women; one for the reading and writing of Romanized Chinese; another for teaching enquirers the "Way of Truth." The Sunday school has created more enthusiasm than any of the other classes. All who come to the services attend it. A roll of attendance is kept, which shows our average to be 90, though we sometimes have more than 100 present.

The church services have been well attended throughout the year by Christians and enquirers. This is largely due to the importance attached to Sabbath observance, and the monthly communion, coupled with regular visitation in the homes of the people. The Christian traders close their shops, at no little pecuniary loss to themselves, and this contrast to all the other open shops, together with the sign "This is worship day," is a splendid testimony for the Gospel. Most of the people contribute regularly to the following local funds: (1) Ordinary weekly contributions; (2) Communion or Poor Fund; (3) Native School Fund; (4) Evangelistic Fund; and (5) Widows' and Orphans' Fund. In addition, those who have children boarding at school assist in their support.

The work at the out-stations has been maintained, and we have several promising enquirers at the one most recently opened. Our prayers ascend that these may "follow on to know the Lord," and that the Christians may grow in grace and in knowledge, being fruitful unto every good word and work.

We attempt to record something of what has been through grace accomplished, but how can anyone tabulate all that the Gospel is doing amongst these people? What statistics will show the prejudice removed, the public opinion changed, the lives transformed, and the homes made happy—in a word, the individual and social results that Christianity slowly, but surely, effects in China?

Tidings from the Provinces.

Personal Notes.

MR. J. R. MUIR AND MR. C. E. PARSONS, who sailed from Vancouver Nov. 30th, safely reached Shanghai Dec. 19th, and are now in Gan-king, busily engaged in the study of the language.

MISS GRACE JENNINGS, who has been in Chefoo in poor health for some months, has so far recovered as to be able to proceed to the station of Kiai-hsiu, Shan-si, where she will be located for the present.

MISS M. A. WOOD AND MISS I. A. ROBSON reached Shanghai Dec. 15th, after a prosperous voyage. Miss Robson has returned to her former sphere of service at Tsing-kiang-pu, Kiang-su, and Miss Wood is joining Mr. and Mrs. Wm. Taylor in the work at Kih-an, Kiang-si.

MR. AND MRS. CROFTS, who returned to China last year from furlough, have proceeded as far as Yuan-chau Fu, a station recently opened in south-west Hu-nan. Mrs. Crofts and their children will remain at Yuan-chau Fu for the present, and Mr. Crofts will go on to Chen-yang Fu, an important city on the Yuan River in eastern Kuei-chau, where the Mission contemplates opening a station.

News Notes.

A NATIVE CONFERENCE was held at Ta-ning, Shan-si, in October, attended by about 230 Christians and enquirers. During the conference, nine men and nine women were baptized. In this district, there are many enquirers, and classes have been arranged for giving them systematic instruction in the Word of God.

FROM WAN-HSIEN IN SI-CHUEN news comes of nine families having burned their idols, one of which was represented by a man, formerly an exorcist, who destroyed some 5,000 cash worth of paraphernalia employed in his trade, and gave his two gongs to be melted down and made into a new one to be used in his own village to call the people to worship God. Another, a wealthy scholar who not long ago held office in Ho-nan, burned his "Li-tai-chao-mu," a scroll corresponding to the Heaven and Earth tablet of the common people.

DEATH OF TUNG FU-HSIANG.—"It is reported that General Tung Fu-hsiang died at his home near Ning-hia Fu, in Kansuh province, about December 15th, at the age of seventy-one. The report is brought by Mgr. Bermyn, the Belgian Bishop of South-west Mongolia, in whose diocese General Tung Fu-hsiang has resided since his flight from Peking after the Boxer insurrection. Mgr. Bermyn arrived at Peking yesterday, and expresses his personal belief that there is no reason to doubt the truth of the report."—*The Times* (London) Jan. 19th, 1904.

THE AFFECTION OF CHINESE CHRISTIANS.—There are constantly coming to hand evidences of the affectionate regard in which the missionaries are held by the Chinese Christians. A recent mail from China has brought another testimony. Among those who laid down their lives for

China during 1900 were Dr. and Mrs. Millar Wilson, who for some years had been laboring at Ping-yang Fu, in Shan-si. At a conference of the Christians held in that city last November, a memorial stone erected in the chapel courtyard by the native Christians, was, amid much emotion, unveiled. The inscription on the stone, which briefly narrates the facts of Dr. and Mrs. Millar Wilson's devoted service, closes with the following words, which are a translation of the Chinese:—"All the Church members of Ping-yang Fu, whenever they think of the Doctor's virtues, cannot forget him, but, fearing lest in the lapse of time he should be forgotten, they inscribe these feeble expressions upon stone, that they may be handed down to posterity for all time, and that those coming after may see and remember these things. The Church at Ping-yang Fu respectfully sets up this memorial stone." Such memorials as these, though of course less imposing than the official monuments erected by the Chinese Government, are of inestimable value, for they prove the real hold upon the affections of the people which has been made by those who gave up all for them. Such bonds are for all time, for "love is stronger than death." This is the highest testimony the missionary can desire on earth.

Cheh-kiang.

SIN-CHANG.—"Prayer has been abundantly answered in the peace that has been granted to us here. Just when tension was highest, and the officials seemed at their wits' end to know how to meet the rising against the Romanists, the outburst of feeling subsided, and we are now as though it had never been. And yet not quite so, for these movements always have some effect, even on stoical Chinese. Out of it all there has been generated a respect for us and appreciation of Gospel teaching and Christian practice that hundreds of addresses would have failed to produce. Rumors have spread a knowledge of the existence of the Christian religion in places where the Name of Jesus has never been heard. True, the views of its nature are distorted, but the fact that it is known and talked about opens the way for us to preach and explain.

"And then again, supercilious, proud Chinese (and these form the majority), who hitherto have disdained to come near the 'foreign devil,' or speak to the 'barbarian,' now come freely to us, asking to which religion we belong, and when we say 'to Jesus,' then we stand on vantage ground, and are granted a respectful hearing. So Satan defeats his own ends and, by his machinations, diffuses widely a knowledge of the Name which is above every name, and to which every Chinese knee shall yet bow. We have the privilege and joy of daily seeing growth in grace of some of those who have embraced the Gospel. We live if they stand fast in the Lord, and they are our hope and joy and crown of rejoicing. Will you please pray that in this time of testing the grace of patience may be richly

given, so that we and the native Christians may be enabled, not merely to bear persecution with resignation, but to rejoice in tribulation also. And now that the threatened danger has been averted, more prayer is needed, for we find here (and is it not true anywhere?) that in the time of danger Christians will fly to the Refuge and be safe, but when peace and quiet come, the enemy comes upon us off-guard, and we fall a prey to him.

"So, as I often tell the Christians, we need to watch and pray even more in times of peace than of trial."—(*Rev.*) William J. Doherty.

WEN-CHAU.—"We have had a great deal of sickness in the girls' school this year, and one death, which has made it rather a trying year. But we have also had much blessing, and have seen the Lord working in our midst. The little girl who died was one who was converted in the early spring.

"For several weeks last year I gave Bible readings on 'Prayer' with the older girls. We all found them very helpful. The last evening, to clinch the subject and make it more practical, I asked each to give one or two instances of answered prayer in their own experiences. The following is one of the instances given by one of the girls. During the troubles in 1900 her people had a very trying time, were obliged to leave their home and wander about the hills for some time. I translate literally as far as possible.

"Some two years ago we met with the rebellion troubles. At first I was terribly frightened and wished I was not a believer, for I perceived the unbelievers were happy then. At that time our neighbors said: 'The Boxers will come to your house to-night'; therefore I was thus afraid. Afterwards I thought, just to pray will be the best thing. I can beseech God to help me. Then I went into the room and knelt by the bed and prayed. I asked two things: first, that the fear might be taken away; second, that I might be willing to confess Christ, and from this very circumstance become more hot-hearted (zealous) for the doctrine. Afterwards my heart of fear gradually left me. God heard my prayer! How did I know? Though I was walking on the hills, or passing the night on the hills, I was not a little bit afraid; on the contrary, was constantly laughing, until my mother and other Christians with us remarked: 'How can this Yao-mai not be afraid and be so happy?' So I realize this no-fear heart came from God, and from that time I feel I have indeed had a heart for the doctrine and faith in prayer."

"Others were very interesting, too. Some, answers to prayer for the conversion of relatives or schoolmates. Two instances, related by another girl, were rather amusing, though pleasing to see that they do pray about the little everyday things of school life. These were experiences of our cook's daughter:

"One morning Mrs. Hunt told me to write the explanation of a certain passage of Scripture. At first I could not at all think of the meaning. I waited a week,

and yet could not think of it. The night before I was to hand it in I thought—I must pray about it and then I will certainly know. Then I prayed and went to sleep. In the morning I looked at the passage and thought it had much flavor (enjoyed it). I wrote down the thoughts I got, and when Mrs. Hunt read it she said it was right. Again, one day I lost a silver ornament and looked everywhere, but could not find it, and I was frightened, not only because it was a great pity to lose it, but my mother would be angry. So, when I couldn't find it, I went and earnestly prayed God to let me know where to look. When I got up from praying, I thought of a place to look and went toward it praying and thanking God, and there I found it. But it is a great pity in these things I waited until there was no other way, and then prayed. I do want to have greater faith and pray first about things, not wait until it is the only way."—(Mrs.) J. M. Greene.

Shan-si.

PING-YANG FU.—"These are busy days with us all. Miss Guthrie is preparing to open a women's dispensary and hospital with an opium refuge. Miss Hoskyn will have the girls' boarding school running shortly. Our boys' boarding school is nicely started in a village ten miles distant, under the care of Mr. Ren, at one time elder of the Church here. He makes an admirable teacher for the school, for his life and influence always tell in the right direction. Mr. Lyons, my colleague, expects to be out visiting the out-stations much of the time this winter. My hands are full in preparation for the Shan-si Bible Training School for native helpers, which opens in December. Already there are over twenty applicants. We want the leaders, rather than the rank and file. I would most earnestly commend this altogether new work to your sympathy and prayers."—(Rev.) H. P. Knight.

Kiang-su.

YANG-CHAU.—"What a joy to be able to report the following baptisms: Yang-chau, 4; Tsing-kiang-pu, 3; and An-tong, 8. There are also 19 candidates for baptism just now at Yang-chau, 5 at Tsing-kiang-pu, 17 at An-tong, and 7 at the new out-station, Tai-hsing. Our friends at Kao-yu have a hard, unfruitful field, and for them we would seek your very earnest prayers.

"At An-tong, where Miss Reid and the Misses Trudinger are working, the native Christians have decided to build a mud chapel in a market town, ten miles from the city, where the Christians in the villages round that centre may meet for worship. At a meeting, held during our recent visit there, they promised in cash, labor, and materials, almost enough for that purpose.

"At Tsing-kiang-pu, each Sunday afternoon, some of the Christians go on the streets of the city to bear testimony to saving grace, and distribute Gospel tracts which they buy for that purpose with money contributed by themselves.

They also contribute to a fund which will be used to send one of their number into the villages to evangelize during the winter months.

"The members and adherents at Yang-chau have decided to open a hall in the city of Tai-chau, about twenty-five miles north-east of Yang-chau, and at a meeting held the other day, promises of monthly contributions were given, sufficient for the rent of such a place as will meet present requirements. Since then, two of their own number, who were deputed for the purpose, have visited Tai-chau, and a suitable hall, with shop front, has been rented. The rent of the place, and the travelling expenses to and fro of those who go to conduct preaching services there will be paid entirely by the native contributions. Peculiar interest attaches to the opening (or rather the re-opening) of Tai-chau as an out-station, for more than twenty years ago the China Inland Mission had a place there, as a branch from the work at Yang-chau. Work there has been given up for many years, and for a long time the place has been very anti-foreign. At one time a missionary nearly lost his life in the city through being stoned by a mob, and on another occasion two of our lady missionaries had stones thrown at their boat when near the city, and had to turn back. We have visited the city three times this year. Praise God, we are once more to have a place in that city for the regular preaching of the Gospel!

"At Tai-hsing, the out-station opened early this year, Miss Henry is having much to encourage. Many seem willing to hear the Gospel, and several are hopefully interested. For all these tokens of blessing we ask you to join us in praise, and to continue to pray for much more."—(Rev.) A. R. Saunders.

For Praise and Prayer.

Praise for the work accomplished by the different Mission Societies laboring in the province of Fuh-kien. (Page 17.)

Prayer for the work in Shan-si, especially for those villagers in Nan-ching-tai (page 18), and for the opium refuge work in that province. (Page 18.)

Praise for the work begun in Kai-feng Fu, and prayer for the few persecuted believers there; also that others may be led to believe the Gospel. (Page 20.)

Prayer that the work of the Hsin-chang district in Cheh-kiang may be prospered. (Pages 21, 22.)

Monthly Notes.

ARRIVALS.

December 9th, at Shanghai, W. B. Sloan, from England; N. Högman, from Sweden.

December 11th, at Shanghai, R. and Mrs. Grierson and child (ret.), from England.

DEPARTURES.

November 21st, from Shanghai, Dr. and Mrs. Pruett and three children, for England.

December 5th, from Shanghai, Miss I.

Cormack, for England; E. Folke and Miss E. Anderson, for Sweden.

BIRTHS.

October 31st, at Lao-ho-k'eo, to Mr. and Mrs. A. Goold, a daughter—Constance Cowell.

November 19th, at Ning-po, to Mr. and Mrs. K. McLeod, a daughter—Annabella Martha.

MARRIAGES.

November 18th, at Chung-king, W. S. Strong to Miss J. E. Blick.

December 11th, at Kiu-kiang, Kiang-si, John Meikle to Miss I. F. Elofsen.

Recent Baptisms.

SHEN-SI—

Hsing p'ing	3
Han-ch'eng	6

SHAN-SI—

Ho-tsin	23
Chao-ch'eng (outstation)	77
Hong-tong	30
Hsiai-chau and outstation	7
I-shi	8
Ta-ning	18
Sih-chau and outstation	19
P'ing-yang	3

HO-NAN

Chau-kia-k'eo and outstations	26
Kuang-chau (outstation)	2
Sin-an	7

KIANG-SU—

Ts'ing-kiang-p'u	3
An-tong	8

SI-CH'EN

Uan-hsien	12
Sui-ting	4
Kuang-uen	6
Pa-chau	7
Nan-pu	4

KUEI-CHAU—

Kuei-yang	1
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KIANG-SI

An-ren (outstations)	14
Peh-kan and outstation	5
Kuei-k'i and outstation	9
Shang-ts'ing and outstation	4
Ih-yang and outstations	37

GAN-HWEI—

Gan-k'ing	6
Kuang-teh	1

CHEH-KIANG—

Feng-hua and outstation	2
Wen-chau (outstations)	17
P'ing-yang (outstations)	5
Ch'u-chau	10
Sien-ku and outstation	9
K'u-chau	5
Yong-kang	6
Kin-hua	22

426

Less: Si-chuen—Ch'en-tu (outstation) previously reported ... 2

Total during 1903 ... 1,535

Editorial Notes.

MONTHLY TEXT.—*"Ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."*—ACTS 1: 8.

THE Russo-Japanese Conflict, which has been so long impending, has at last begun, and important naval successes have, at the outset, been secured by Japan. Before these lines reach the eyes of our readers, later chapters in the history of "the Far East" will doubtless have been written. Let us pray that the contest may be limited to the two nations, and may speedily be concluded; that the non-combatant population of Corea and Manchuria may be spared unnecessary hardships; and particularly that the missionaries and their flocks may be preserved in peace. There are also Christian men in the naval and military forces of both nations for whom we ought to pray.

Our Annual Meeting was held, as previously announced, in the Guild Hall, on January 22nd, and, in spite of the unfavorable weather, the attendance was very gratifying. A good proportion of the members of the Council were present on the platform, and Rev. T. C. DesBarres, M.A., presided as Chairman. From the very opening of the meeting the control and blessing of the Holy Spirit was realized, and we feel justified in looking for definite results in the offering of consecrated men and women for God's service in China, and in the prayerful fellowship of new friends who knew little of the work before. An excellent verbatim report of the addresses was made by our good friend, Rev. E. Barker, who has served the Mission in this capacity for the last ten years. The addresses are now in the hands of the speakers for revision, and they will be presented in our next issue.

Deputation Speakers. Mrs. Stott writes encouragingly of her meetings at Chicago and St. Louis. From Feb. 1st to 7th she was at Louisville, Ky.; 8th to 12th at Nashville, Tenn.; 13th to 16th, at Chattanooga, Tenn., and she is due at Atlanta, Ga., from 17th to 23rd. Mrs. Howard Taylor has been very fully occupied with meetings in London and Toronto, Ont., and in Pittsburg and Philadelphia. She has now gone to Florida for service at an important convention, from the 12th to the 16th inst., and will sail for England on the 24th inst. Rev. F. A. Steven has spoken in several of the Toronto churches of different denominations, and has also taken a short tour, embracing Ottawa and Perth, Ont. He expects shortly to return to his centre of work in Montreal. Each of these workers asks for the prayers of such as are interested in the progress of the Lord's work in China.

Rev. Wm. A. McRoberts, who sailed from Vancouver on Jan. 25th for China, is a native of Pittsburg, Pa., where his church relationships have been with the United Presbyterians. After his conversion he took an active part in the work of the Sunday school, and also in mission work among the Italians and colored people of Pittsburg. In Los Angeles, Cal., Mr. McRoberts took a two years' course of preparation at the Bible Institute. Having completed this course and made application for service in China, he spent some time in our Toronto Home—as all our candidates do—and the Director and Council accepted him on Sept. 8th, 1903. Subsequently the authorities of his own church testified their belief in his being called of God to serve Him in China, by ordaining him to the work of the ministry.

On the Banks of the Besor.—It was not by design that our leading article for February, like that for January, deals with the Church of Christ under the figure of an army, with a great leader to follow, and a mighty battle to fight. Each article was decided upon independently, and yet the story of David's baggage guards comes as a fit sequel to Dr. Horton's weighty message, that "we are an army that ought to be on the march." Both liken the Church to an army, but Dr. Horton speaks more particularly of the duty of pressing forward into the enemy's country, while Mr. Keenleyside deals with those who by reason of circumstances are unable to go to the heathen in person, and, under the guise of David's faithful two hundred on the Besor, he teaches that it is their duty to hold what is entrusted to them, subject to the Captain's orders, and for the benefit of the army, fighting force and baggage guards alike.

Our Semi-Annual Prayer List is prepared and printed in Shanghai. It is carefully kept up-to-date, and represents the actual location of each worker, so far as is known in Shanghai, on the dates of publication, which are in January and June. This list, which is in the form of a small pamphlet, is used throughout the Mission as a guide to individual and collective prayer. At our noon-day gatherings for prayer, in all the stations on the field and the centres at home, we read over the list of names of workers in the provinces set down for that day, and the leader mentions any special need for prayer, that he is aware of, in connection with any of them. This method gives point and definiteness to prayer, and helps to keep us in touch with the workers on the field. It is our hope that many of our friends will obtain copies of this list to use in bringing the workers before God in prayer. A supply of the January issue has just been received, and the list will be sent post free for five cents.

Dr. and Mrs. Barrie, of Toronto, whom many of our Canadian readers are acquainted with, went to China in 1901. Dr. Barrie entered upon the secretaryship of the Y.M.C.A. at Shanghai, in the spring of the year, and Mrs. Barrie—then Miss Winifred Macdonald—went out a few months later. As will be readily understood by all who knew them, they both commended themselves to the confidence and affection of the Lord's people in Shanghai, and their home soon became a place of cheer and blessing to many lonely young men employed in banks and offices. It was in pursuance of their mutual desire to labor directly for the saving of the Chinese that, after a year of service, Dr. Barrie relinquished his work in Shanghai, which was mainly among foreigners, and went into the interior. After some two years spent in study of the language and service for China in an independent position, whilst prayerfully seeking to learn the will of God in regard to the future, our friends have been led to offer themselves to the China Inland Mission, and have been cordially accepted by the Director of the Mission in Shanghai. They have now gone to the capital city of Changsha, in Hu-nan, to work with Dr. and Mrs. Keller, who are finding many and wide openings for service in that city and district. As these beloved friends were not brought before our prayer circles in the usual way when they went to China, we take this means of introducing them to the readers of CHINA'S MILLIONS, and of asking on their behalf a place in the prayers and interest of all who are our "helpers together by prayer."

CHINA'S MILLIONS

"In Everything by Prayer."

BY REV. T. C. DESBARRES, M.A.

Address of the Chairman at the Annual Meeting of the China Inland Mission, held in Guild Hall, Toronto, January 22nd, 1904.

GOD has been kind to this Mission in the past year. It has had its trials, but it has also been the recipient of much spiritual blessing. Mr. Frost issues every year an address to the members of the China Inland Mission Prayer Union, and I trust you will pardon me, if I read to you a few extracts from his address of this year. I think what statements he has made here should be known to every well-wisher of the Mission. Let me give you a few:—

"It was just fifteen years last fall that the Rev. J. Hudson Taylor, the beloved founder of the China Inland Mission, paid his first visit to the States and Canada, and inaugurated the work of the Mission on this continent. It was a little seed that Mr. Taylor's hand, at that time, let fall into the soil of this land, for our service here had very small beginnings. . . . Fifteen years ago, when Mr. Taylor first organized the Mission in this country, the members of the Mission from North America numbered but fourteen, these forming the first little company of young men and women which Mr. Taylor had taken with him to China. But this company proved to be the first-fruits of a much larger company of missionaries; for since that small beginning, some forty-five parties, smaller and greater, have gone forth in the name of Christ to preach the Gospel to the Chinese, whose members, in spite of retirement, death from natural causes, and martyrdom, still number as many as 105, and whose voices have proclaimed the glad tidings in as many as sixteen out of the eighteen provinces of the Chinese Empire.

"Again, fifteen years ago, when Mr. Taylor went forth to China with the first Mission contingent from North America, the Mission had received in gifts a sum not much in excess of one thousand dollars, while during the whole of the first year of the Mission's existence here, its total revenue amounted to only about the sum of three thousand dollars. But God has heard and answered prayer in much larger measure than this, since those days, so that now the annual income of the Mission in North America for direct missionary purposes amounts to over forty thousand dollars.

"Again, fifteen years ago, we had no established centre of work, and no one but volunteer helpers for the carrying on of the work, there being no Mission Home, no offices, no provision for the testing and training of candidates, and no regular prayer meeting at which friends of the work could gather. But now there are two regularly established Mission centres, one at Toronto and the other at Philadelphia; while at Toronto we have a large Mission Home, owned by the Mission—the gift of the Lord through many friends—with provision there for the home staff, for returned missionaries, for candidates, and for the holding

of regular weekly prayer meetings, while, also, there is evidence that it is the Lord's purpose to give us, at Philadelphia, similar provisions.

"Finally, fifteen years ago, when Mr. Taylor took his journey through the States and Canada, and told us of China's perishing millions, there was little hope that, in a few short years, a large number amongst these should hear from American and Canadian lips the words of saving grace unto eternal life. But God has been better than our fears, and has greatly exceeded our hopes, for men and women in far-away China, who had never then heard the name of Jesus, have been told it since then again and again; and some scores, if not some hundreds, of precious lives have been brought, as they have heard and believed, into the kingdom of God's dear Son.

"And now the question comes—Who has wrought all this? And the answer is unmistakable—it is God. And the further question follows—What explains God's working thus? And again, the answer is unmistakable—it is prayer."

Yes, dear friends, it is prayer. This Mission was founded in prayer; it is continued in prayer; it will end in prayer whenever the time comes that its work is done. We are thankful to God when we look back over these fifteen years, and see what He has wrought for this Mission. Taking the past year itself, let me say to you that the number of baptisms during the year have exceeded those of any former year in the history of the Mission by about five or six hundred. Who can tell what power these men and women will have, who have been brought to the feet of Jesus Christ, and who have received pardon and peace through His atoning blood? Who can tell, when the Holy Spirit has come upon them and they go forth and speak to their countrymen of the glad tidings of salvation through Jesus Christ, what a mighty work may be performed by them, not to speak of what may be done through other missionaries already gone to the field? Dear friends, we are thankful to God for what He has done during the past year; He has done it all. We are thankful for the self-denying gifts of the friends of this Mission, and for the prayers that have gone up to sustain it, but this is all of God's planning and working. What a wonderful power in prayer is manifested through this Mission! Let me give you one or two instances of it. This Mission stands before the Christian world to-day to show what God can and will do when men get down upon their knees and ask Him to bestow His blessing upon the

heathen world and upon the missionaries He may choose to call forth to work in the dark land of China. Let me read some accounts of answers to prayer. "In Australia, the remittances to China from the Melbourne office having been very small for some time, the Council was called together for prayer, and a definite request was made for one thousand pounds for the general fund. Dr. Kitchen writes:—'We had a time of laying hold upon God, and faith was given us to believe that God would give us this amount, if not more. Shortly afterwards a draft for six hundred pounds was received from New Zealand, sent by some anonymous friend; and again in a few days, we heard that the same friend had had it laid upon his heart to give one thousand pounds to the China Inland Mission, but not being very clear as to what God wanted of him, he sent the six hundred pounds; and then, instead of sending merely the balance of four hundred pounds, he added another two hundred, thus making twelve hundred pounds in all. Is it not beautiful to see how the Lord can deal with one many hundreds of miles away from us, and lay upon his heart just what we were asking for? I trust that our faith will be increased and that our confidence in the faithfulness of our Heavenly Father will be strengthened through such experiences.'"

Let me just give another instance of the power of prayer, taken from the *Monthly Notes*:

"A special prayer meeting to ask for more workers has been held in Shanghai every Wednesday evening during the past month. Our faith has been strengthened and we have been encouraged to continue in definite prayer, by the receipt of news from America of the Lord's goodness to our friends there. Some months ago, Mr. Frost asked for special prayer that they might be given funds early in the autumn to provide for the outfits and passages of the friends who were ready to return and also of some new workers. This request has been borne in mind and made a subject of prayer, and now we have to give thanks to God for the gracious answer, as indicated in a letter sent by Mr. Frost from Philadelphia, in which he writes:—'God has just answered prayer in Toronto, by sending us two thousand dollars for outfit and passage account. This will permit us to send our missionaries forward at an early date.'"

This, of course, was in answer to prayer for funds. Let us remember this, that when God is asked for money for the needs of missionaries, and when He answers our prayer, He puts His seal upon the missionaries themselves, or else the prayer would not be answered. He gives evidence of a call then and there and thus are they sent forth to preach the Gospel of His grace. I have long felt, dear friends, that during the Boxer troubles in China, when fifty-eight precious lives in connection with this Mission were laid down for Christ, there would be a goodly number who would be called of God to go forth and more than fill their places, and that those who were there as missionaries would be energized by the Holy Ghost to proclaim the Gospel as they had never proclaimed it before, and the result would be that there would be a great ingathering of souls. I believe it yet, and this year has shown that there has been a larger number of baptisms than before, and therefore I can see the day is coming when there will be a greater ingathering in China through this Mission, and through the other missions at work there, which God has called to

minister before Him. Out of one hundred and thirty-five missionaries martyred in China, God has called to Himself fifty-eight devoted men and women belonging to this Mission. Will He forget the precious lives laid down for Him? Let me tell you, there is one thing certain to-day, and we could not say it formerly in relation to foreign missions, and it is this: that all doors are now open in all heathen countries for the proclamation of the Truth as it is in Jesus. The China Inland Mission to-day is unable to send the missionaries required to meet the call from all parts of China. There is evidently a stir there, and this has been created by no less a Person than the Spirit of the Living God. What we need now is that the well-wishers of this Mission should wait upon God as they have never waited upon Him before, when He is opening doors in these dark places of the earth where there is nothing but idolatry to be seen. The open door is as a voice from heaven speaking to us, urging us to get upon our knees in supplication, asking that God would send forth men and women full of faith, and full of the Holy Ghost, to minister in this dark land of China. Let us be earnest in prayer that, as God has opened up a way for this Mission in the past, so He would now fill up the gaps that He has permitted there, and perhaps next year or the year after, we can come together to thank Him for the outpouring of His blessing upon the missionaries, and the work that they have been enabled to accomplish for Him, and for the answers given to our prayers.

Christ Indispensable.

Christianity not only declares that Christ is of worth; it declares that He is indispensable. "I am the way, the truth, and the life," said Jesus. "No man cometh unto the Father but by Me." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son willeth to reveal Him." "There is none other Name under heaven given among men whereby we must be saved." Now, after all that the most evasive exegesis can do in divorcing these words from all implication of the necessity of a knowledge of the historic Christ, there remains an unavoidable assertion of the indispensable worth of Jesus. And do we not believe that He is of indispensable worth? Will we think that a possible redemption through an unknown Christ, wrought by the grace of the God of love in behalf of the unevangelized, will suffice for them while we treasure the knowledge of the historic Savior for ourselves? If such a hypothetical redemption will suffice for them, why will it not suffice for our own children? If Christ is worth so much that we teach Him to our own children, why do we leave out other children? And what sort of a redemption is it for which men hope for the heathen through the application of the mercy of God in Christ outside the preaching of the Gospel? It has no effect upon their present lives. Granted that the Divine mercy applies to all faithful and aspiring hearts the virtue of Christ, shall we deny the heathen world the priceless possession of the Gospel, not as a response to faith and aspiration, but as the source of it? The Gospel is the summons to life as well as the answer of life. Its indispensable worth consists in both of these.—*Robert E. Speer.*

A Word from God—A Word of Power.

ADDRESS BY MRS. F. HOWARD TAYLOR.

A BRIEF word in the first chapter of Luke, 37th verse, has been a great comfort to me since the beginning of this new year. It came to me as a new message from the Lord. God had a purpose; he was going to do something in the world. He wanted the co-operation of beings in this world, and He sent them a message about it. When the wonderful thing was told, the angels said, "It shall come to pass; no word from God shall be void of power." That means Divine power to carry it into execution, and to sweep away difficulties, and to accomplish the impossible. In the Authorized Version that verse reads, "With God nothing shall be impossible," and the Revised Version gives it "No word from God shall be void of power."

A WORD FROM GOD.

Beloved friends, what we need in our individual lives and in our missionary work is to get a word from God. We want to get God's thought, to have communicated to us God's purposes, what He wants done, and the thing He is going to do. That is all. The rest can be left to Him. We just do our part, whatever He tells us, just as He leads us, leaving the rest to Him, and we prove, do we not, right along, "No word from God is void of power." We prove it in our individual lives, in the difficulties that beset us, in our own growth in grace, in our family needs, and in the opportunities that come to us from God in every sphere of our service. We want to live more quietly with God, to get more of God's thought in these days, don't you think so? Don't you think we are too much in a hurry, going about here and there to do the work, and to raise the money, and to carry the thing through? There is such a spirit of "hustling" in this age. There is no power behind that.

GOD'S WORD A WORD OF POWER.

When there comes a word from God, there is power. We have been hearing some things to-night about China and the work in China. What have we there? Just a thought of God that He has to some extent told out. A message came, nearly forty years ago, to my dear father-in-law, about Inland China and its souls for whom no man cared, and the word was, in effect, "Now go, go open up that vast territory to the Gospel." It was a word from God. It seemed impossible, but it has been done. You

have heard to-night that in this Mission there are nearly eight hundred missionaries, and you know they are working in fifteen provinces. These workers are to be found all over that country except just around the seaboard, where members of other Societies are working in good numbers. We have now 277 organized Christian churches in those provinces, numbering many thousands of believers. All this has been accomplished because it was a word from God. Now what remains?

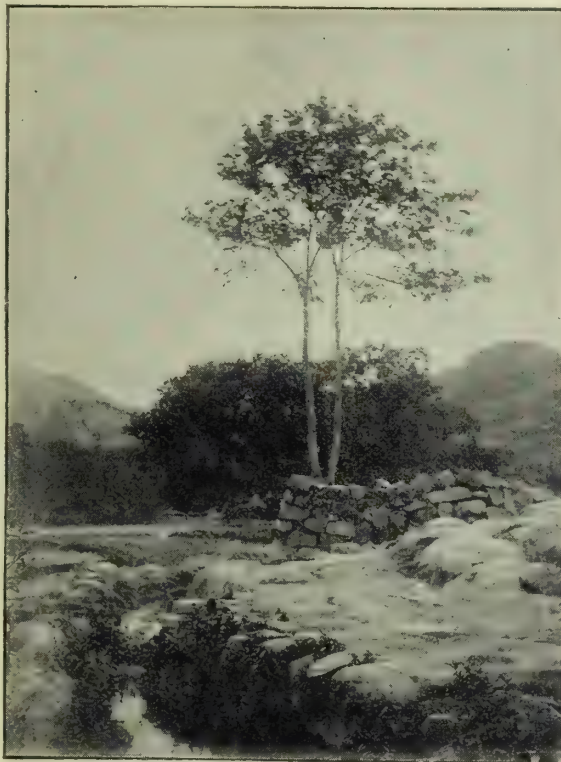
A DAY OF OPPORTUNITY.

Opportunity just means responsibility, does it not? God has shown us His purpose by carrying it out thus far. He has opened to us the whole interior of that country. Ought we then to be satisfied and to say, "Well, now, the work for which the Mission was started is accomplished, the interior is opened up, its stations are established, the missionaries are there, we are very well pleased and very well satisfied," and stop there? We know it is only just beginning. We have got an idea of the purpose of God. He has shown us that He meant to open up that country. He has done so. He meant to establish this Mission, and other missions, in the interior, with many hundreds of workers. He has done it. But to what end? The word that comes to us now from God—oh, beloved friends, I believe with my whole soul it is a word from God—is this: "Now wait upon Me. Expect and believe for a mighty outpouring of the Holy Spirit; that the harvest of souls may be gathered in; that these little

churches may all become life centres, and these thousands of Christians, missionaries, soul-winners." In these last days, since the Boxer troubles, everything is ready for it; now is the time when all over China the people are moving toward the light as they have never done before, with inquiries, with earnestness, and with real interest.

THEN AND NOW AT SHAE-KI-TIEN.

Just glance at the station of Shae-ki-tien in the province of Ho-nan. During the Boxer troubles this station was nearly destroyed. The four missionaries were in danger of their lives. My beloved brother, Dr. Guinness, was there, also Miss Watson from this city, and two English missionaries with a little baby a month old. Some of you know what they suffered, and how marvellously



A WAYSIDE PEEP INTO HO-NAN.
From photo taken on journey mentioned by Mrs. Taylor.

they were delivered, after three weeks of danger, from the soldiers and natives who were searching the city to kill them. The station was ruined, the church was scattered and the Christians were persecuted bitterly, some of them almost to the death. Some of them were hung up by their thumbs in the temple and left for hours to die of agony. None of them did actually die, they were all cut down before life was extinct, but the church was desolated with persecution and suffering. What do we find there now? There are to-day hundreds of earnest enquirers in the station, who are giving in their names as anxious to be taught the truths of Christianity, who are going, more or less regularly, to the meetings, men and women who are asking for teaching, all of them open to be convinced and won to Christ. There are seven hundred in that one city, and so far as I know, Mr. Conway is there alone, or with perhaps one young beginner, to deal with that vast opportunity. Now in these facts you have a word from God. God has been moving on the souls of these people. This is the work of the Holy Spirit; and what we need, beloved friends, is to lay hold upon the power of God, that His purpose may be accomplished fully all over that land.

A WAYSIDE TESTIMONY.

Let me tell you some things that come to my mind just at this moment, things that ought not to be and yet are, conditions that ought not to exist and yet do exist in many parts of China. We were travelling through the south-east of that same province, hastening to a Missionary Conference which we were to attend, and making forced journeys to get in before the rainy season. One day we came to a little town about the middle of the morning, and as the wheelbarrow-men wanted to stop at the inn for a rest and to take their lunch, I went inside the courtyard to spend an hour or two. I found there a few nice intelligent women. They were very kind and friendly, began to ask questions, poured out tea, and made us feel quite at home. They inquired if we had come to open a store, and sell matches and soap, and other foreign articles. They have no soap in China, and the people value it very highly. I told them my husband was a physician, and that we had come there to heal the sick. They said, "That is excellent; we have heard a great deal about your skill in medicine, etc." I said, "That is not all. I have come with a message from the God of Heaven, who loves us and wants us to be with Him in His beautiful home for ever." "What," they said, "are you a religious teacher?" I knew what they meant. "In this town," they said, "we are all religious women, and will be very glad to hear what you have to say. Sit down and we will gather in all the women." What they meant was that they were interested in the things affecting the next life. Here is an important fact about China. Wherever you go you can easily enter into conversation with people on these subjects. They are all more or less interested, and the women keenly so. They know perfectly well that they have sinned.

THEY KNOW THAT SIN MUST BE PUNISHED.

Where they got the conception from I cannot tell, but they have it, and they believe that when this life is over,

before transmigration takes place, before their souls go to inhabit some other body, perhaps that of an animal, they have to go to hell and there suffer punishment of sin for a longer or shorter period. They represent the eighteen stages of torture in hell by pictures and groups of clay figures in their temples; and they are terrified at the thought of these things. The women have told me often, that when they have been to the temple and seen these things and heard about them, they cannot sleep at night for distress and terror. The women in that little town had formed a religious society. They paid so much money every month, went on pilgrimages to the temples, worshipped their gods, and did everything they could think of to ease their consciences, in the hope of getting along a little better in the next life.

Very soon the room was full, and I sat and talked with them for an hour or more about the Lord Jesus. They had never seen a missionary, never seen a foreigner, never heard of Christ. In that plain in south-east Ho-nan, there are sixty governing cities, crowded with people, each one the centre of a county, and at that time there was not a single mission station in the district. There are missionaries now in three or four of these cities, only three or four out of sixty, and there are besides, hundreds of towns and villages crowded with people. The population of England is 320 to the square mile, and we think England populous; but in that plain there are 1000 to the square mile, and there are hundreds of market towns like this one, without a single missionary. These women had never heard of Christ or the Gospel, and they listened with the greatest interest. They said to me, "There is one woman in this town who can read and she is the leader of our society. She is out of town to-day, but will soon be here; then you can teach her and she can teach us when you have gone." I was eager to see this woman, but we had waited a long time, we were travelling under great pressure, and could not delay. I said to the barrow-men, "I cannot go until this woman has come." They said they would wait a little while. At last, at the last moment as it seemed, she came, and I heard the crowd of women saying, "Here she is," and they made way to let the woman through, and I looked up and saw her. I wish you could have seen that face. I was astonished to find that she was young, only about twenty-four, tall and slender and graceful, with a deeply interesting face; sad, very sad, but intelligent, large dark eyes, and an eager wistful look on her face, as she came up through that crowd, with both her hands stretched out to me, took my hands in hers, and began asking me questions. "Missionary," she said, "are you the religious teacher from the other side of the world?" I said "Yes." "Oh," she said, "sit down and tell me." I wish there was time to-night to give you that little conversation, for I know it would interest you; but I must pass on, and leave that out. She was deeply interested, and understood everything I said. Her heart seemed to be prepared, she was anxious, concerned, about these things. Several times she interrupted me and said, "Do you mean to say that those things are true? Do you

mean to say that there is a way by which sin can be forgiven, that God, the Heavenly Grandfather up there in Heaven, cares? Do you mean to tell me that *we* can go to the Western Paradise?" They know about the Western Paradise, about Heaven, but they have no idea that they can go there.

"WHY DID WE NEVER HEAR ABOUT THESE THINGS BEFORE?"

"We never knew about these things. Wonderful!" At last I knew that I had to go shortly, and I took the tracts and Gospels written expressly for the women, with large characters, and put them into her hand, and said, "Little sister, can you read?" "Yes," she said, "I can read." I said, "Little sister, here are the books, and you can read them and they will tell you about these things, and these women have been listening an hour or two and understand a good deal, and they can explain them to you, and when we are gone —"

"What," she said, "you are not going away? You are not going away?" And when she saw it was so, and they began calling me to go, she said, "Oh, elder sister, stay here a few weeks, stay at our town a few weeks. We have never heard these things before.

"HOW SHALL WE FIND THE WAY?"

She said, "Elder sister, these things are exceedingly important, and if you leave us, how shall we find the way?" Well, you can imagine how one felt. I explained to her as well as I could. She understood when I told her where we were going, and about the rainy season, and so on, and saw my old father-in-law, Mr. Hudson Taylor, who was there waiting. She saw I could not keep them waiting any longer. "Oh," she said, "elder sister, how shall we find the way?"

She got up with me and we went out into the courtyard together and all the women followed us to the barrows in the outer part of the yard. She held my hand in hers as we went out, with the books in her other hand, and in the middle of the courtyard she stopped me and said, "Wait a minute," and as I looked at her she said, "Elder sister, tell me, you won't be long gone, will you? You will soon come back, won't you? Will it be this moon, or the moon after this?" I could not answer her; the tears came into my eyes. We were going so far, the nearest mission station from that place was many, many days' journey, and I did not know that we could ever be back there again, or any other missionary, for that matter. I said to her, "Dear little sister, I will come back if I possibly can, and I will come back as soon as I can, but Jesus is here and you will speak to Him, and He will never go away from you day or night. You talk to Him and He will lead you safe home." "Oh, but,"

she said, "elder sister," and the tears came into her eyes, as she said it, "are we only to hear this once? Are we only to hear this once?" We went out together to the door of the inn, and I got on the barrow and she dropped my hand, and we went down the little street of that town. I never shall forget it, never, how my heart seemed nearly breaking to leave those women, that girl especially. I looked back and saw her standing in the doorway of the inn as long as I could see, and we passed out of the middle gate of the town and lost sight of her, but she has never been out of sight of my heart from that day to this. I believe the Lord Jesus has taught her, and she will find the way; but no missionary has ever been there since, and they have never heard again of the love of Jesus. Is that right? Is that a thought of God? Is that what the Lord Jesus would have? Oh, friends, is it right? Ought it to be so, when here the churches and the chapels crowd

one upon another, and people are actually Gospel-hardened, they hear so often? That is no thought of God. Dear girls here, you who love the Lord Jesus, have you got God's thought about your lives? I believe if we had God's thought, a good many of us would be out in those dark places rather than here, and a good many more of us would be denying ourselves some comforts and luxuries, that we might sustain those who are going, and all of us would be more upon our knees crying to God to thrust forth laborers, and for an outpouring of the Holy Spirit upon those who are there. Let us get God's thought about these things.

GOD IS ABLE.

And dear young men and women here to-night, it does not matter what the difficulty may be about your being a missionary; if it is God's thought He can remove all

the difficulties, and fill you with power and make you an efficient, soul-winning missionary in some dark place like that. Power! The Word of God full of power! Oh, when it comes into the lives of those dear people out in China, it works in power. I do not mean to say always, for there are some unsatisfactory Christians in China as there are in the home land, but I venture to think fewer unsatisfactory ones than here at home.

"PASTOR HSI."

My heart has been very full of these things whilst I have been writing this book (holding up a copy of "Pastor Hsi"). These are the first copies that have appeared in Canada. It may interest you to know that this book was published in London on the 19th December, and in the ten days that followed, considerably over 2000 copies were sold in England. The first edition was 4000 but they had to print a second edition within the first



HO-NAN BAGGAGE BARROWS.

ten days after it appeared in England. This book is about Pastor Hsi, that Chinese man, the early part of whose life story was told in "One of China's Scholars." This is the story of his Christian life. We knew him very well and loved him deeply. Again and again as I have been writing this story, I have had to lay down my pen, and being alone in my little room, bow down before God with a sense of how short one has come of God's thought, of God's purpose, and of all that He could have done through one's life. Writing the life of this man has brought it to my mind, because he was wholly given up to God and filled with the power of God. For eighteen or twenty years this man lived in the power of the Spirit and many a time I have cried to God, with tears, to give me some measure of the devotion, of the faithfulness, of that man, and some measure of the baptism of the Spirit that made his life so full of power.

He was a proud Confucianist, and a hopeless slave to opium smoking. He never heard of Christ till he was about 43 years of age, and the first time he ever came in contact with the truth and held in his hand a copy of the New Testament, he gave his heart to Jesus Christ, and from that moment he was like a man who had seen the Lord. He broke off his opium smoking—which is worse than the morphia habit, and worse than the drinking habit in this country—within two weeks, after the most appalling agonies.

Subsequently Hsi preached the Gospel all over Shan-si. There were only two or three Christians in the province when he was converted, but he lived to see hundreds gathered into the church there, and chiefly through his own labors. He gave himself to the work of curing opium smokers, and opened one little hospital after another for their treatment. "Heaven's Invitation Offices," he called them—where Heaven's invitation was given to those poor helpless slaves of vice. He opened forty-five of these hospitals. They nearly all became mission stations. At the time we knew him he was employing two hundred Christian men whom he had himself trained to carry on this work, and he was the means under God of saving between twenty and thirty thousand men from opium smoking. Think of that!

Have you tried to save one man from the morphia habit, or from habitual drunkenness? Do you know what it means? Of course they did not all become Christians, and many who were not saved went back to the opium pipe again; but those who became Christians stood firm, hundreds of them. I have myself looked into the faces of several hundreds of Christian men in that province who were saved from opium smoking and brought to Christ through Pastor Hsi's refuges and through his work. It is a most wonderful story. The power of God in his life was so great that he was sent for in all directions, to heal people who were sick, and to cast out evil spirits; for in that part of China there are many who are possessed of evil spirits, just as they used to be in the time of our Lord. He used to lay his hands upon them and pray very simply in the name of Jesus, and these won-

derful results took place. You cannot imagine what a story it is. I have never come across such a record in any missionary annals, of the power of God in and through the life of a heathen. Take the book and read it, and pass it on to others and pray that God may make it a blessing.

HSI'S CONVERSION.

May I just say a word in closing about the conversion of that man? There was a lady in England who could not go to China as a missionary, and could not give much money, but she could pray, and could pray *answered* prayers. And, dear friends, that is a very searching test of Christian life. Are our prayers answered? Can we pray prayers that bring down blessing and power? Oh, for more prayer "in the Holy Ghost." This poor woman knew how to lay hold on the power of God, and she used to pray for the missionaries in China. At one time it was laid upon her heart to pray for extraordinary blessing for the work of Rev. David Hill, who was visiting the province of Shan-si. After a little time she was distinctly conscious that that prayer was answered. Do we know what it is to pray on and get the assurance that our prayers are answered? She was so sure that she wrote a letter to him and told him how she had been praying for an extraordinary blessing to come upon his work just then, and how she was convinced that these prayers were answered. She never finished the letter, for she was taken very ill, and a little later she passed away to be with the Lord; and after her death that letter was found upon her table, and some member of the family sent it to China to David Hill. He received the letter a good many months later, when he had left the province. He was so impressed by it that he looked up his journal to see what he had been doing at that time, and he found that in those days, at the very time when that lady was praying in England, he had first been brought in contact with this man Hsi, and had been the means of leading him to Christ; and he never doubted that the answer to the prayers of his friend came in the conversion of Pastor Hsi, who was the means of the conversion of hundreds. How little that woman knew when she was kneeling alone in her room in prayer, in England, about that proud opium-smoking Confucianist in the heart of China, kneeling alone in a little hut with a mud floor. Yet he was there and God knew it. He was poring over that New Testament for the first time in his life, and she was praying in England, and the power of God came upon that man, filled him and used him, and made him such an instrument of blessing. Oh, dear friends, let us pray! Let us pray!

May I leave with you a word that has come to me with great solemnity during the last few days, from the 45th Chapter of Isaiah, 11th verse. I will read it lest I misquote any part of it: "Thus saith the Lord, the Holy One of Israel, and His Maker, Ask Me of things to come concerning My sons." Ask Me. Get My thought. Get My purpose. Ask Me. I'll tell you. I'll let you know. "Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me."

“The Outermost Parts . . . Thy Possession.”

ADDRESS BY REV. F. A. STEVEN.

YOU have been hearing something about the difficulties that beset missionary work in China years ago.

These were very great. Indeed, only those who went through the difficulties can estimate them at anything like their true value; and I suppose that even they are very much inclined to make light of these difficulties, now that they are past. The Chinese Government was very exclusive, and it had reason to be so, for the British had undertaken two wars against them, with, perhaps, as the main object, the enforcing of legalization for the hated opium traffic in China. There had been bloodshed and suffering for very many people, and the Chinese felt themselves bound by a yoke that they could not throw off; and all this had been done by a professedly Christian nation. They had good reason also to dislike foreigners because of the character of many of those whom they saw at the ports of China, and because of the reports in regard to foreigners, which were brought back by some who had travelled in other lands. The Chinese were naturally proud and self-satisfied, and they wished to keep China for the Chinese, to shut out foreigners, and keep the Chinese at home.

THE ROCK BROKEN OPEN.

When Valignani, the early Roman Catholic missionary, contemplated the seemingly impregnable rock of Chinese exclusiveness, he exclaimed:—

“Oh, rock! when wilt thou open?” The day has come when He who breaks the rocks, and levels the mountain to a plain, has opened China in a wonderful degree. Man's ambitions, man's mistakes, man's cruelties even, have been the means; but God has been operating through them for the extension of His Kingdom, and for the glory of His name, in breaking open the hard rock of China. In those days it was within the power, and firmly fixed in the will of the Chinese officials, both central and local, to keep the missionary out; or when they were obliged to grant him the treaty right of travelling through the country, to limit his presence there to simple travelling, and to keep him moving on, and on, and on, until the poor fellow was almost worn out with constant journeying, and they gave him little or no opportunity to spend even a few days in a city, or to preach and distribute books, if they could pos-

sibly prevent it. Now the whole country is fully open to missionary work and residence. This does not apply to the outlying dependencies of Thibet and Mongolia, but to China proper represented by the map, and containing a population of at least four hundred millions. This great territory is wide open from east to west, from north to south.

Perhaps a little idea may be given you of the size of the country if we compare it, very roughly, and with no attempt at exactitude, to the United States, stretching from the Pacific to the Atlantic, and from the international boundary line to the Gulf of Mexico. That is a vast stretch of country, but China is considerably larger, and it has almost six times the population of the whole United States.

To-day there are motives operating which were entirely absent a few years ago, and which induce thousands of

the people to desire to enter the Protestant Church. The motives which actuate heathen minds are, as a rule, low and unworthy, but we do not expect anything else from them. They have not comprehended the Gospel—in some cases they have scarcely even heard the name of Jesus. They know little or nothing of what is meant by the religion of Jesus. Their lives have never been influenced by anything, or very little, else than the most sordid of earthly interests;



TOP OF THE CITY WALL, CHANG-SHA, HU-NAN.

and so we need not be surprised if the desire to obtain protection from the oppressions of the Roman Catholic native converts, backed up by the foreign priests, often forms the motive that leads them to seek connection with the churches of the Protestant faith. The desire to be protected from the oppression of their own officials, or even to get an opportunity of paying off old scores against a neighbor, and various other motives, are also leading men to wish to be known as “church members.” You will readily see from this that there are considerable dangers to the Church in China at the present time; and it fills us with thankfulness to remember that the missionaries are alive to these dangers, and that they are going very, very cautiously. As Mr. Helmer has just been telling you in regard to the receiving of candidates and the baptism of those who profess faith in Christ, they are usually kept six

months, and sometimes a year or longer, waiting until the missionaries and the native church fully believe that these candidates are born again, and then they are welcomed with gladness. With this cautious procedure in view, the fifteen hundred or more who have been baptized in connection with the China Inland Mission during the first ten months of the year which has just closed, are a cause for the deepest thanksgiving to God; and we are looking forward to continually increasing numbers of those who, moved by the power of the Holy Spirit, give themselves first to God, and then to us according to His will.

WHENCE SHALL THE LABORERS COME?

We are also looking for increasing numbers of efficient, and God-called, and Spirit-filled men and women from the native church to arise and do the work of evangelists among their own people. Sometimes we are asked: "Is not this the source to which we should look for missionary laborers at the present time?" We answer: "Only in part." Up to the present time, the number of foreign laborers has been far too few to give a sufficiently large initial impulse to the Church in China. We need, for perhaps another fifteen or twenty years or more, if the Lord tarries, a largely increased number of men and women of faith and power to go from this city of Toronto, and from other great cities and towns throughout Christendom, to lay the foundations, and call forth men and women from among the heathen, who will, in days to come, form a mighty army of evangelists among their own people. Bishop Cassels, in the province of Si-chuen, tells us, in a recent letter, that he sees but little sign of response to his earnest call to the home churches for more men and women. Because they were not forthcoming the Mission had not been able to send him the men and the women that he needed. It is almost with a note of distress that he tells us of city after city that he is anxious to open as mission stations, where the doors of opportunity, now swung wide open, are beginning to swing to again, and the hearts of the people that have been stirred with a desire to hear this strange new Gospel are, in some cases, beginning to cool down again, because he has it not in his power, however much he sub-divides his small forces, to send a worker to each.

"ASK OF ME . . . I WILL GIVE."

David, in the second Psalm, speaking by the Holy Ghost on behalf of Jehovah, says:—"Ask of Me and I

will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is a significant expression, "the uttermost parts of the earth;" and our blessed Lord Jesus, in the moment when His feet were growing light to the earth, and He was overcoming the law of gravity and departing to God His Father, said to His disciples, after the promise of power by the coming of the Spirit:—"Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." It has seemed to me that our Lord was quoting, and quoting by intention, from this promise of His Father in the second Psalm. So to speak, He was saying to His disciples—"My Father has promised Me the heathen for My inheritance, and the uttermost parts of the earth for My possession. They are given to Me by My Father; they



EAST GATE OF CHANG-SHA, HU-NAN.

are bought by My blood, but I cannot now go to the uttermost part of the earth to take possession of My inheritance in person. I go to My Father, but I send you to do greater works than these which ye have seen Me do, by the Holy Spirit whom I give unto you. Now go ye into the uttermost part of the earth, and in My name represent Me, be witnesses for Me, take possession of My inheritance in My name." Beloved friends, the term "uttermost" means "outermost"—the most neglected, little-thought-of parts of the earth; it means the outermost men and women, in position, in race, in personal character; the outcast and the forsaken, the forgotten and the destitute; and you who will hear are called upon by the very fact of the new birth, to be witnesses for Jesus Christ, to the limit of your ability, in person if possible, and if not, then by gift or prayer, to these

outermost parts of the earth—these that are to become our Lord's possession. Will you not join with us frequently in earnest prayer, perhaps on Wednesday evenings if at no other time, that God would lay His hand, a hand of power, upon not a few of His chosen and fitted men and women here in Toronto (for there are a good many of them in this Christian city, and in other cities of this fair Dominion, and in the United States), and send them forth in His name, through this Mission, and through other Missions, to do His work, to claim His inheritance.

EQUIPPED FOR LARGER SERVICE.

I would like to say, though my time is well-nigh gone, that I believe God has been preparing the China Inland Mission for great things. We would lie low in the dust before Him, when we recognize our own unworthiness;

but we have to say to His praise and glory, that in London, England, here in Toronto, in Australia, in Shanghai, at Gan-king and Yang-chau, the two Training Homes of the Mission, at Han-kow, I-chang, Chung-king, Kiu-kiang, Chin-kiang, Tien-tsin, and the local centres, and also at many other stations throughout the empire, God has given us commodious, extensive and healthy mission buildings. He has guided us to business arrangements and given men to carry them out, which, with these well-equipped centres and suitable mission stations, are well calculated to deal carefully and efficiently with at least five or six times as many new missionaries as we have been privileged to deal with during the last two or three

years. It is God who has given us these premises and these arrangements, in answer to prayer. If we had "worked the pump," and tried to get money together for the purpose of building these premises and establishing these arrangements, we might sometimes wonder what their future usefulness would be; but as He has given us these facilities, and often in wonderful and unthought-of ways, we do believe that He is going to utilize them to the full, for calling and sending forth, and efficiently caring for, a largely-increased number of missionaries to China. Will you not join with us in earnest, urgent, believing prayer, that God would do this speedily; for the days are passing by, and the time is growing short.

The Progress of the Work of the Mission.

BY MR. J. S. HELMER.

IT is not my purpose to take up your time to-night with a general report of the work of the Mission; I shall give you a few items, and the complete report will be published in CHINA'S MILLIONS in connection with the English and Australasian reports and the China report. For the general mission fund, the receipts for the past year amount to \$38,699.45. This is the amount received in Canada and the United States for general mission purposes. The special funds, covering the transmissions to and from China for the private use of missionaries, the publishing of CHINA'S MILLIONS, the sales of literature, etc., amount to \$9,381.76, thus making the total of receipts \$48,081.21. We also received during the year a legacy of fifty thousand dollars, but this is required to be held as an endowment fund, and only the interest is available for the purposes of the Mission.

We have at the present time one hundred and five missionaries in connection with this North American branch of the work. The total number of missionaries in the whole Mission is about eight hundred. Of the North America workers, twelve returned to China from furlough during the past year. One has retired, and one—Miss Gertrude Wood, from this city—a beloved and much valued worker, was taken home to be with the Lord. The same number have come home for their furlough as have gone out. Five new workers have gone forward during the year—three young women and two young men. Two others, Dr. and Mrs. Barrie, from Toronto, have been accepted by the Council in China. Our missionaries from Canada and the United States are to be found in all but three of the provinces of China. Thus you see that our one hundred and five missionaries are scattered over all

that wide empire, and are working in fifty-two different stations.

The number of baptisms throughout the Mission reported to Shanghai up to the end of October last was 1,535. We may reasonably expect that this number will be much increased by including those of the remaining two months, the reports of which have not yet been received. There will probably be almost double the number of the previous year. And may I say in connection with this, that perhaps not more than one-third of those who first apply for baptism and church membership are received at the

time. As a rule they are kept back and tested until they have shown evidence of true conversion.

There are at the present time eleven vacant stations in connection with our own Mission, besides many more that are only half manned. Then not more than half the workers needed for the existing stations are available, and there are hundreds, I may say, of openings that are inviting us to enter, some of which are very pressing. Indeed, the

work demanded is far beyond the ability of the workers on the field to overtake.

We received last year fewer applications for service, and accepted fewer missionaries than in any previous year since the opening of the work in this country; but you will be glad to know that in answer to special prayer which is being made both in China and at home, we have received more applications for service during the past two weeks than were received here during the previous six months. This is indeed something to praise God for in connection with what our chairman has said concerning the power of prayer.



COOLIES CARRYING CHESTS OF TEA TO STEAMER, AT SHANGHAI.

Tidings from the Provinces.

News Notes.

MR. DICKIE reports that, recently, at a large fair, seven miles from Kin-hua, Cheh-kiang, he had the joy of preaching to crowds of people, and also of selling a considerable number of books and tracts.

MR. BALLER has completed his translation of the life of the late Mr. George Müller, of Bristol, into Chinese. We ask prayer that its circulation may result in much blessing to the native Church in China.

In the Shae-ki-tien district, difficulties with the Romanists seem to become more serious as time goes on. The action of some of the leaders of the Roman Catholic Church is causing Mr. Conway anxiety and perplexity.

MISS GRACE IRVIN, in mentioning some interesting developments in the work at Yang-keo, Kiang-si, says that there is a desire on the part of several of the converts to give up the Lord's day to voluntary evangelistic effort.

MR. BUNTING has recently had a twenty-three days' journey in the Long-ch'uen district, in Kiang-si, visiting seven towns, in five of which he was able to spend a few days. In three of these places he found the nucleus of a church. On the journey he sold over one thousand portions of Scripture.

MR. J. B. MILLER recently visited the out-stations in the Tong-lu district (Cheh-kiang), and also the unoccupied town of U-tien, where he found widespread interest in the Gospel. He writes: "Truly the harvest is great, but where are the reapers? Had we six added workers they could be most profitably employed in this region."

MR. GRAINGER reports that he has commenced a series of evangelistic meetings in Chen-tu, following the plan adopted with such encouraging results by Mr. Saunders, at Yang-chau, some time ago. The services were announced on placards, posted in the adjoining streets, and at the first meeting he had an audience of forty or fifty men, mostly from the respectable middle class, who sat quietly through the service and paid close attention.

MRS. FORD, writing of her visit to Kai-feng Fu, says that, though at the first she and others felt disappointed, she had much cause for thanksgiving to God before the end of her visit. The absence of visitors made it possible for her to devote her time to the instruction of the Christians and enquirers, of whom there are nine. She writes: "It was touching and humbling to see the way they drank in all I could give them. It seemed as if they could not get enough."

DURING a great idolatrous festival, which recently took place in Ch'en-chau, Ho-nan, thousands of people flocked into the city from all parts of the district, and Miss Leggat and her fellow-workers were visited by about one thousand women, whilst Mr. Wang, the evangelist, received about the same number of men in the courtyard, as there was not a guest hall large enough to accommodate the crowds

that came. The workers at the station, assisted by a number of the Christians, who had volunteered to help, were kept busy all day preaching to the people, many of whom manifested interest in the Gospel.

IN asking prayer for a series of evangelistic meetings to be held in Pao-ning, Si-chuen, during the first fortnight of the Chinese New Year, Mr. Aldis mentions that he has been making special efforts to reach the business men of the city, resulting in a gathering of about three hundred men who listened most attentively to the Gospel. This is a most difficult class to influence in China, and it is cause for encouragement that they should have responded so well to the invitation that was addressed to them. Mr. Aldis reports that, in the general work, "there are many tokens of coming blessing, amongst others a very marked interest in the Gospel, preached in the street chapel, which is filled with a really eager audience at night time," and that there are fresh openings in the country, which point to the necessity for increasing the number of out-stations.

Shen-si.

HAN-CHONG—"I have just returned from a visit to some of the towns and villages in our district. I was accompanied by our evangelist, Yang-sing-ho, a colporteur, and a Christian coolie. We were on the road a full month, and had a splendid time preaching the Gospel in many places, to great numbers of people. Our course lay in a northerly direction, and among the walled cities visited were—Pao-cheng, Lu-pa, Feng-hsien, Liang-tang, Hwei-hsien, and Lioh-yang. Many large and important markets, besides small places, were also visited, the Gospel preached in all, and the printed Word left in many homes.

"We were everywhere well received, and in most cases listened to very attentively as long as we had strength to preach, and only once did we hear any unpleasant word.

"Though well received, we did not see many turning to the Lord, but one man in Feng-hsien said, 'I love to hear this doctrine you preach,' and at once purchased a complete New Testament, though he could not read a character. A blind man in another place gave us encouragement."—*R. T. Moodie.*

SI-AN—"We have just had the joy of receiving five men and four women into the church by baptism. This month the church appointed two more evangelists to go from village to village with the glad tidings of salvation through Christ. They, and the first two appointed, are to be supported by the church. It is a real joy to see the willingness of the people to listen to the Gospel, but our joy is still greater because of the interest the Christians take in proclaiming it among their own people. Pray for us and for those who are going forth to bear witness for the Lord among the heathen. The brethren who were first appointed were only working for a month before the autumn harvest, and the report of their experiences

is inspiring. They found many open doors and not a few willing to listen to the story of salvation. Mrs. Nordlund has been busy with the women's work. The class on Wednesday is well attended, and there are many women coming to hear the Gospel."—*V. L. Nordlund.*

Shan-si.

HO-TSIN—"And there was great joy in that city." This could truly be said of Ho-tsin last week, or at least of that portion of the city affected by the baptisms at the annual church conference. Twenty-three believers—sixteen men and seven women—were baptized and added to the former membership of nine men and fourteen women, exactly doubling the number. Please pray earnestly for these. They have been accepted with great care, but their temptations are tremendous. Others are much moved, and many resolutions have been formed to follow the Lord more fully. The Christians paid the expenses of the conference.

"The Ya-men ladies (wives and daughters of officials) were represented at the baptisms, and were most interested spectators, joining heartily in the hymns, with which they are now familiar. Mrs. Gillies continues to have regular services with these ladies. This work, together with the superintending of the work of a number of enthusiastic old women in the city, keeps Mrs. Gillies from getting into the country much, although on all hands we have open doors, and can well utilize the energies of helpers when lady workers are available for this needy district."—*Robert Gillies.*

PING-YAO—"Since returning from the coast, Mr. Falls and I have visited a number of villages together and in them held separate meetings for men and women. We spent nine days in the hill villages, and on another trip visited for several days in the villages on the plain. I have been out to a number of villages alone while Mr. Falls has been busy preparing for classes with Christians and enquirers here in the city. Last week we had ten men—four deacons and six other older Christians—in for four days of Bible study. Mr. Falls had three meetings a day with them besides morning and evening prayers. These men are nearly all leaders in their own villages, and conduct their Sunday services three Sundays of each month. (The first Sunday of the month all the Christians are expected to come to Ping-yao for a union service, when the Lord's supper is administered.) We hope that the teaching received will be an encouragement and blessing, and a help to them as they study their Bibles for themselves.

"This week Mr. Falls has another class of eighteen men and he has invited over twenty others to come next week. We feel that our Christians and enquirers need more teaching in the Word and we hope to continue these classes. As to the women we find that they cannot come to us, so we must go to them; and Mrs. Milsum has arranged a plan for

visiting them in the villages. There are four villages from two to five miles distant and we hope to have a meeting in each of these places twice each month. We have also arranged to have meetings twice a month in three villages ten miles distant. This with visiting in the more distant places and in the city will keep us very busy. There are also five or six places from sixteen to thirty-five miles away, where we have Christians and visit three or four times a year, staying a week in each place to teach the women.

"This year an opium refuge for women has been opened in Ping-yao, and a number of women have been in to break off opium. While they are in the city we spend some time with them, seeking to lead them to the Savior. Some seem so anxious to learn and we trust some have received the Truth into their hearts. We believe the Lord is working and we expect to see souls born into the kingdom. Pray that it may be so and that the Christians and enquirers may be built up in the faith, daily growing in grace and in the knowledge of God."—*Mrs. John Falls.*

Ho-nan.

HO-NAN FU.—"A wonderful change has taken place, since last spring, in the attitude of the people of this place. One would hardly believe them to be the same persons who threatened, with sword and fire, anyone who dared to advance foreign ideas. Now one seldom hears a word of abuse, and if any such thing is uttered it is under the breath of the speaker. The services in preaching-halls and chapels are well attended, and the people are orderly and no longer afraid of buying books. I consider that this is largely due to the absence of the Prefect, Wen-t'i, and also to the generally prosperous circumstances of the people in consequence of good harvests."—*Carl Blom.*

Kiang-si.

NAN-CHANG.—"The old year is gone, with all its blessings, joys and sorrows, and we have entered on the new year with greater expectation of seeing souls saved. The work here is going on nicely. A few have asked for baptism, but we think they need further instruction, and are keeping them waiting until they shall give clearer evidence that they are saved. "Our Sunday meetings are increasing, so our little chapel is fairly well filled, and we hope we shall be crowded out in a year's time.

"We have had pleasant weather with the exception of a few days, but it is now getting cold, and snow fell last night. The poor people must suffer, living in poor open houses. For two months the government will furnish one meal a day of cooked rice to the poor people. It is not that the people are starving that the rice is given away, but it is the custom here in the capital where there are many poor people."—*A. E. Thor.*

SHIH-CHEN-KIAI.—Last week, in company with Mr. Li, the evangelist, and Mrs. Ts'ao, the Bible-woman, I visited a little village six miles from here and had

such a happy time. The Holy Spirit is working in that place and men are being saved. Praise Him!

"We started rather early and reached the village about dinner-time. As soon as we entered the place the whole village, it seemed, was out to meet us. This is the second time I have visited the place and probably the second time they ever saw a foreigner in the village. The people escorted us to the home of one of the enquirers and there we found they had prepared a feast for us. (They knew we were coming.) They could not have treated us more kindly, and after our meal we visited the homes of all the enquirers, receiving such a hearty welcome in each home. Mr. and Mrs. Hsu invited us to their home for supper. This Mr. Hsu and his elder brother—both enquirers—have been enemies for years. Mr. Li, the evangelist, suggested to Mr. Hsu that he invite his elder brother to supper too, and he did. The brother accepted the invitation and accompanied us to the home of our host, a large crowd following. Someone in the crowd was heard to say "If that is what the Jesus doctrine will do, bring brothers together who have been enemies for years, it must be good."

"I had been praying so long for this reconciliation, and objected to the elder brother being baptized because of their alienation, and now to see the two seated at the same table conversing together—it made my heart very glad. Pray for these two and their wives who are also interested. We had a meeting in the evening and early next morning were off again to visit other homes. We hoped to go out again this week, but were hindered by very bad roads."—(*Miss*) *I. E. Takken.*

Yun-nan.

KUH-TSING FU.—"I arrived here (from Yun-nan Fu) on Christmas day. I am looking after Mr. Smith's effects, and also preparing for a journey to Ta-li Fu and Bhamo. I hope to leave again for the capital early next week, and then in a few days go on to the work.

"Mr. Hanna and Mr. Fleischman are both well and seem happy in the work. I am hoping that, by the middle of the year, we may have a new station opened a couple of days from here. Dr. Clark came on to this city, but was too late to see Mr. Smith. He has returned to An-shuen (Kuei-chau) to remain until the end of February. I wonder what people would say if there was only one medical man available for Spain and Portugal, and all the sick people in Spain must wait until a case in Portugal is attended to. The Lord pity and forgive His Church that thus leaves the needy and heavy laden whom He desires to be helped."—*John McCarthy.*

For Praise and Prayer.

Pray that many of God's people in this land and other lands may get "God's thought" about those in China who "never hear" and about their own lives, and be led to offer their lives to Him for service there. (Page 29.)

Pray that the hindrances to the going forward of those who are ready and prepared to go may speedily be removed. (Page 29.)

Pray that many others may be led to give themselves to prayer for those who labor there. (Page 30.)

Praise for the blessing and prosperity granted the Mission during the past year and for the men and women who have recently been led to offer themselves for service in China. (Page 33.)

Praise for the thousands of tracts and scripture portions being sold in China, and pray that these printed messages may reach many hearts. (Page 34.)

Monthly Notes.

ARRIVALS.

December 14th, at Shanghai, A. and Mrs. Gracie and child (returning), from England.

December 29th, at Shanghai, F. and Mrs. McCarthy and five children, from England.

DEPARTURES.

November 30th, from Chefoo, C. Howard Bird, for England.

January 8th, from Shanghai, Miss J. Blakeley, for New Zealand.

BIRTHS.

October 30th, at Ku-hsien, to Mr. and Mrs. C. F. E. Davis, a son.

November —, at Rao-chau, to Mr. and Mrs. James Lawson, a son.

December 10th, at Wu-hu, to Mr. and Mrs. H. F. Ridley, a son—Norman French.

Recent Baptisms.

SHEN-SI—	
Si-an	9
SHAN-SI	
Hsiai-chau (out-station)...	5
HO-NAN—	
Yong-ning	8
Siang-hsien...	10
SI-CHUEN—	
Kuan-hsien (out-station) ...	4
Sin-tien-tsi	9
KIANG-SI—	
Ho-keo... ..	12
Yang-keo	4
Uh-shan	8
Lin-kiang (out-station) ...	7
GAN-HWUY—	
Wu-hu (out-station)...	11
CHEH-KIANG—	
Tai-ping and out-stations ...	20
Tai-chau	5
Wen-chau and out-stations ...	17
Ping-yang (out-stations)...	8
	137

Total number reported during
1903 1,672

Less (reported twice):

Si-chuen—Sui-fu	32	} 45
Fu-shuen (out-stations)	13	

1,627

Editorial Notes.

MONTHLY TEXT.—“*Why call ye Me, Lord, Lord, and do not the things which I say?*”—LUKE 6: 46.

A CABLEGRAM from Shanghai informs us that Mr. Frost is sailing on March 12th. The steamer which leaves on that date is the *Empress of Japan*, and she is due to reach Vancouver on March 30th.

In the present issue we are printing all of the addresses given at the annual meeting in Toronto, with the exception of that by Mr. H. S. Ferguson. That address will be printed next month (D.V.)

Mr. J. S. Helmer was taken ill a month ago with erysipelas, following upon influenza. In answer to prayer, God blessed the efforts of Dr. Stark and the nurses, and so clearly cut short the disease, that the crisis was passed and the beloved patient was on the road to recovery in a much shorter time than is usual in similar cases. Many of our friends and correspondents were united with us in prayer, and as a mission household, we desire to join our thanks with those of Mr. and Mrs. Helmer, to those kind friends. During Mr. Helmer's absence from his desk, Rev. F. A. Steven has been attending to mission correspondence.

A Week of Prayer for Missions abroad is planned for by the annual conference of Foreign Mission Boards in the United States and Canada. A very general response was given to this suggestion last year, and it is hoped that still larger numbers of the people of God in all denominations will this year agree in making the days from March 27th to April 3rd a time of special intercession on behalf of the missionaries, the native converts, and the non-Christian peoples among whom they are laboring. Leaflets giving particulars, will be mailed free on application to the Board of Foreign Missions, 136 Fifth Avenue, New York.

“Martyred Missionaries of the China Inland Mission” has had a large circulation in England, but is not so fully known on this side of the water as it should be. The book is attractively printed, and contains a large number of portraits of the missionaries who were killed, and of some who escaped. The memorials are full of interest, and the records of God's wonderful deliverance from imminent death, in the cases of some who are still spared for further service, will call forth praise and renewed consecration from many hearts. The price is \$1, but in order to put a large number of copies into circulation as rapidly as possible, we offer to our friends the opportunity of getting this book together with either a new subscription or a renewal to CHINA'S MILLIONS for \$1.25. These can be sent to separate addresses, if so desired.

During the past four years God has made “the wrath of men to praise Him,” and has fulfilled His word in restraining the remainder thereof. He has defeated alike the subtilty and the force of the evil one and his agencies, and has brought His Church in China into a position of greater prosperity than she has ever before enjoyed. There has been an enlightenment of the people as to the aims of the missionaries, and a breaking down of prejudice, which has made it much easier for people to confess Christ than it was before, and has led considerable numbers to ask that Gospel teachers might be sent to them, themselves offering to provide places of worship.

We do not forget that unworthy motives are at work. Men desire to use the prestige that the name “church member” bears, to determine the vacillating injustice of the law courts in their favor, or to increase their improper influence over their neighbors, and so they seek to enter the church. But hundreds of such cases would not lessen the value of the good and holy impulses which God's Spirit is begetting in other hearts. And moreover it has often happened that those who came from base motives at first, have been changed in purpose and truly “born from above.” The Gospel is still “the power of God unto salvation to every one that believeth.”

The wide-open doors for service, which the changing attitude of the people is presenting before the missionaries, fill their hearts with joy and praise, and yet with sorrow also, for the large reinforcements which are absolutely necessary, if these doors are to be entered for God, are not in sight. Altogether new, and constantly enlarging opportunities for the speedy evangelization of China are God's latest gift to His Church, and at present that Church has not, in any adequate sense, risen to the occasion.

Since the Boxer uprising, 373 new missionaries have entered China in connection with all missions. This fact calls for deep thanksgiving on the part of all who pray for God's work in China, especially in view of the stunning force of the blow that was directed against missionary work in that land. Nevertheless, when we come to take account of the 135 who were martyred, and those who were obliged to retire from the field at that time, and also those who have died or retired since then, we see that the gains have barely made up for the losses, even in point of numbers, whilst in the matter of experience, it will, of course, take years for the new workers to replace those who have gone.

March 1st, 1854-1904. It is fifty years to-day since the sailing ship *Dumfries*, which had left Liverpool on September 19th, completed an eventful voyage of twenty-three weeks, and brought her passengers safely to an anchorage at Shanghai. One of these was a young medical missionary named James Hudson Taylor, who was called in the providence of God to become, later on, the founder of the China Inland Mission, and the leader, under God, of a fraternity of missionaries which now numbers nearly eight hundred. *Looking backward* from this red letter day to that other first of March, we must ascribe glory and honor to our wonder-working God, for it is clearly His grace and power alone that have given such answers to prayer as are to be found in the records of this Mission. His past faithfulness attests the promises of God, and encourages while it rebukes our weak faith. Thus we look forward with buoyant hope for the future of the Mission and of all the work of God in China. *It is better on before.* There are aching backs and wounded hands for reapers as well as for sowers, but the joy of harvest is very great, and it is to be shared by both alike. Marshman, Morrison and Milne, Bridgeman and Wells Williams, Dudgeon and Chalmers and Lockhart, Burdon and the brothers Williamson, Muirhead and Wylie and Edkins, W. C. Burns, Griffith John and J. Hudson Taylor, and many another noble pioneer known to fame, or known only to God and a little circle, will share a full reward with the glad-hearted and heavy-laden reapers of these later times, in that day when “both he that soweth and he that reapeth shall rejoice together.”

CHINA'S MILLIONS

Communion.

BY JAMES H. McCONKEY, M.A., IN "HEARING AND DOING."

THROUGH COMMUNION THE SPIRIT OF GOD ANOINTS US WITH THE LIFE OF GOD.

WE may describe Communion as *the daily looking unto Jesus for the continuous inflow of His Divine life.*

Life comes through looking. Have you ever noticed the beautiful connection between the story of the Israelites in the wilderness, bitten with serpents, and looking for life to that serpent, and John 3: 14, 15, in which our Lord comments upon the same? As we read the story of the dying Israelites, we are told that they were bidden to look unto the serpent and they would receive life, and that as they looked the life came. Now, the Holy Ghost, in speaking of regeneration, takes up this illustration. He goes on to say that "as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever"—you would think from the illustration that what would follow would be "that whosoever *looketh* unto Him"—because that is the picture of the wilderness illustration. But instead of that the Divine writer by a quick turn of the metaphor says "that whosoever *believeth* in Him should receive eternal life." What is the suggestion, what is the thought here? That *believing* in Jesus is simply *looking* unto Jesus for life. And the simplest thought concerning faith, and the most beautiful description of it for your mind and mine, is simply that thought of the Israelite expectantly *looking unto* the serpent for life. That is what faith is. Faith is not a thing. Faith is not an emotion. Faith is an attitude, a posture. Faith is *looking unto Jesus* for life.

Now, as by the *act* of faith we receive life; by the daily, continuous *attitude* of faith, by which we mean communion, we constantly receive the inflowing life of the Lord Jesus Christ.

"Except a man drink My blood, he has no life." And what was His blood? "The blood is the life." And Jesus meant that just as a man was refreshed and life came unto him day by day by constant drinking, so a man in his spiritual walk must be constantly drinking of the life of Jesus Christ, in the secret place of prayer, of communion.

I love this simple thought of *looking unto Jesus* as the core thought of communion with our Lord. It is just waiting before Him as dead men. "Ye are dead, and your life is hid with Christ in God"—as men who are spiritually dead in ourselves, that is, in our old nature; who are dependent on the life of Jesus Christ down-flowing from heaven, we are to be looking unto

our living Jesus in these moments of communion in the solitude of our own closet, and the life of Jesus flows into us, and we keep drinking His life, as a man drinks water to refresh his soul. Here is a man—may I illustrate it?—who has an endorser upon his note. The man who has given the note fails, and becomes bankrupt. His creditors begin to threaten him. One day there comes to him the rich man who has endorsed his note and says: "Now, don't trouble; don't be concerned, but just simply *look to me* to pay that note when it becomes due. You have no funds; you have no resources; you are helpless. All I ask is that you keep *looking to me*." From that time the man simply looks to his endorser, and when the note comes due, with nothing to meet it, and himself utterly helpless, it is paid. Now, that is a picture of our need of communion. In ourselves, we are spiritual bankrupts. While we receive the life of God at conversion, yet in ourselves we are utterly dependent upon Jesus Christ moment by moment for the anointing of His life, and as we look to Him in the place of communion, His life does somehow flow into us. We, as God's children, will acknowledge that of all the things of which we are conscious after the hour of prayer, and in the hour of prayer, the consciousness of the presence of God's Spirit in our hearts is the most real and blessed. In prayer, as nowhere else, do we realize His presence, and out from the place of prayer, anointed with His presence and refreshed by His presence, we come forth feeling that the life of the Lord has really touched our souls.

This, then, is the blessedness of communion—that in communion we really, as Christ says, drink His spiritual life. You may say it is mystical. True, all life is mystical, nor can we understand it. But you know it is a fact; you know that your own soul is quickened and refreshed by communion, and Christ interprets that quickening when He says that it is His life, the life of His Spirit, that thus touches and refreshes us.

THROUGH COMMUNION THE SPIRIT OF GOD REVEALS TO US THE MIND OF GOD.

In Rev. 1: 10, we read: "I was in the Spirit on the Lord's Day, and I heard a voice." Why did John hear the voice? Because he was *in the Spirit*. Because John was in the place of communion, the place of waiting upon God, and because, being in the Spirit, anointed with the Spirit, the Spirit of God that takes of the things of God and reveals them unto us, could show them unto John.

It is in the place of prayer and the place of communion that the Spirit of God is able to show us the things of God. "I was in the Spirit," and "I heard a voice." Do we not often lack the knowledge of God's will? Are we not often at sea with regard to what God wants us to do? And is it not because we do not put ourselves into that atmosphere in which the Spirit of God alone can speak unto us; because our spiritual ears are not attuned by communion to hear the voice by which the Spirit of God would speak to us? Do we not miss much of the revelation of God's will because we are not in the place above all other places where God reveals that will—the place of prayer, the place of communion? We cannot hear the voice because we do not shut ourselves apart in the place where we can hear it.

Up in the Georgian Bay, on the shores of Lake Huron, one summer day, a little group of us were standing on the dock awaiting the arrival of the steamer. All about us was a babel of voices. Presently the young clerk said: "Come into the fish-house." It was a fishing village, and there was a little warehouse where they packed their fish. We went in with him, and he shut the door and said: "Listen!" As we stood there we could plainly hear the sound of the approaching boat—the peculiar intermittent beating of the paddles of a side-wheel steamer. We then went out of the door to the wharf where the people were talking, and again the sound became inaudible. We went again with a friend into the room, and once more heard it clearly. We were in the place of stillness. There were no voices about to distract, or disturb, or break the silence, and there we could distinctly hear the approaching steamer. We went out and sat down upon the wharf, and in about five minutes the smoke from her funnels arose above the island. "What a lesson!" we thought. What an illustration for our lives as Christians. When we get alone in the chamber of communion with God, we can hear the voice of God; God can reveal His mind to us as nowhere else. But we miss that mind, and we miss that guidance, and we fail to hear that voice, because in the hubbub and distraction of life we are in surroundings where the Spirit, who speaks with a still small voice, cannot make known to us His will. Is there a man who has ever prayed for guidance and has not been conscious that that guidance came in or after prayer? Something would flash upon us, some word of God, some incident in our life that would suddenly reveal the guidance we wanted, and say to us: "*This is the path; walk ye in it.*" And when we came to find out where that guidance came, it was in prayer, or after prayer. It is in communion that God flashes upon us the light of His own will, the revelation of His own mind.

I remember meeting a friend, after his return from South Africa, where he had been visiting Andrew Murray. I said to him: "What is the secret of his great power?" His reply was: "Communion. He seems always to be in communion with God." He said: "I will illustrate: when I went to South Africa to see him, a minister handed me a New Testament, saying: 'Will you ask Mr. Murray to write a sentiment in that Testament for me?' After I had been there a few days I stated the request. Mr.

Murray took the New Testament and said: 'Well, I must go aside awhile.' He walked over into the corner of the room and sat down in an alcove waiting on the Lord. Then I saw him write, and when He came back to me, the verse on the flyleaf of the Testament was: 'The Son can do nothing of Himself, but what He seeth the Father do.' I took that book home, and under the grace of God that minister's life was well-nigh transformed from that simple verse—'The Son can do nothing of Himself.' "

"Ah," I thought; "there is the secret." We would have taken that book and written down the first sentence that came into our mind. This man who knows the Lord as few men do, and knows the mind of the Lord as revealed in communion and prayer alone, went apart to get that mind. Then when he wrote the sentence it was the Lord's sentence, and went home to the heart and the life of the man who received it. God help us to wait in communion to get the mind of God, that the words we give to men may be the words of God, and bring forth the blessed life of God in them.

THROUGH COMMUNION THE SPIRIT OF GOD TRANSFORMS US INTO THE IMAGE OF GOD.

Against the reference given in 2 Cor. 3: 18, I wrote in my Bible these words: "God's photograph gallery." There are three things needful in photography. First, the object which is to be photographed. Second, a sensitive plate that must look toward that object and receive the impression of it. Third, the sunshine which transfers the object to the sensitive plate. As I read that verse one day I thought: "Surely it is God's photograph gallery." "But *we all with open face*"—there is the sensitive plate turned toward the Lord. We all with open face "beholding as in a glass the glory of the Lord"—there is the object to be photographed. "He hath foreordained us to be conformed into the *image of His Son.*" Listen again: "We all with open face beholding as in an open glass the glory of the Lord, *are changed*"—there is the process—"from glory to glory." In what way? "Even as *by the Spirit of the Lord.*" There is the power, the marvellous power that transfers the image to you and to me. Transformed through beholding; transformed through "looking unto Jesus." What a beautiful, what a wonderful thought it is. And it is in this place of communion, as we look unto Him, that this transformation takes place.

Ah, friends, we struggle and strive, and work to become like Jesus, but somehow—I do not know how; I do not understand any more than I understand how that beautiful picture is transferred from the landscape to the plate—as we look unto Jesus in the place of prayer; as we look unto Him in the place of communion; as our souls cease their strivings and their vain struggles and effort to make the old flesh life like Him—which can never be—and just look, helplessly, to Him, somehow we are changed into the image of the Lord Jesus Christ. The moment a man perfectly sees Jesus, that moment a man is going to be perfectly like Jesus. "When He shall appear, we shall be like Him, for we shall see Him as He is"—"we shall be like Him, for we shall see Him." Through the imperfect glass of faith, the likeness is imperfect. With

the perfect face-to-face vision, the image shall be perfect. Here the picture is being taken in a cloudy day "through a glass darkly." It takes long time exposures, and the work seems to be slow. Then it will be an instantaneous flash, and "we shall be like Him." In an instant, "in a moment, in the twinkling of an eye"—the Lord, the glory, the likeness! Blessed be God. We are waiting for that glad moment. The instant we see Jesus Christ face to face, that instant we will be changed into the glory of the Lord Jesus Christ. And just so far as we see Him now in communion, so far are we made like Him, even down here.

THROUGH COMMUNION THE SPIRIT OF GOD FITS US
FOR THE SERVICE OF GOD.

Do we say communion is passive? Do we say a busy man has no time to spend in communion? I have lived along the Pennsylvania Railroad system for a good many years, and have noticed that it does not make any difference how the freight yards are congested with traffic, or how occupied the train-men are with their various duties, those great freight and passenger engines are *never too busy to stop for coal and water*. And why? Because fuel and water mean *power*. So the man who says he is too busy to spend

time in communion with God simply says he is too busy to have power with God. And as that whole great railroad system would be tied up with helpless "dead" locomotives, as the railroad men call them, if they didn't stop long enough to get the power, even so a good deal of our Christian work is tied up with helpless, lifeless Christians because they do not stop long enough to get the power of God.

We are told of Gabriel, that when he came to Zacharias, he said: "I am Gabriel, *that stand* in the presence of God, and *am sent*." Do we say that it is a passive life to wait before God in communion? It is those that *wait before* Him that are *sent by* Him. No man is fitted to look into the face of men in service until he has looked into the face of God in communion. And we are told (Rev. 8:2) that to the seven angels that *stood before God* the trumpets were given. "Passive business," we say, "just standing there before God, those seven angels looking into His face!" Oh, when we remember that looking unto Him in communion reveals His mind, impresses His image, fills with His life, and gives His power, then, who is so fitted to go forth and take the messages of God and do the service of God as the man that is transformed into the image of God, filled with the life of God, and knows the will of God?

First Experiences in Missionary Work.

ADDRESS BY MR. H. S. FERGUSON AT THE ANNUAL MEETING OF THE C. I. M.

DURING the few minutes that I shall address you, I want to tell you some of the first experiences in missionary work in China, in order to point out something of the line of work that most of the new missionaries—at least the young men—are engaged in. Of course, we go first to the training home at Gan-king, in the Province of Gan-hwuy, and spend a few months there in getting a start at the language; and then we are drafted off to various stations in different parts of the Empire, to continue the study of the language, and gradually take hold of the work of the station to which we are sent. I went out to China in the beginning of 1895, and in the autumn was drafted to a station, Tai-ho, in the north of Gan-hwuy, about 260 miles from the Training Home.

OPENING A NEW STATION.

Arriving there, I found that the work awaiting me was to join a senior missionary in an effort to open up a new city, and there establish a centre for missionary work. Here I may explain what we mean by opening up a city. Of course, it means the securing of premises suitable for a centre of work, but you cannot always do that straight off. In times past more than in the present, there has been, to begin with, an anti-foreign feeling in the people that had to be overcome; and this was quite natural, but it was often aggravated by the extravagant stories about foreigners that had been circulated in many parts. That feeling has to be overcome by giving the people a chance to become acquainted with their future guests, and to find that we are, after all, but human beings and not

monsters. And to this end, we usually visit a city which we wish to open many times before we attempt to make a permanent home there. We stay but a short time at first, and if we find the people uneasy, or manifesting signs of hostility, we quietly withdraw, and when this has subsided, we return again. We keep this up for years, if necessary, until the people have become well acquainted with us and their opposition has ceased. The city that I speak of, Ying-chau Fu, is about twenty-five miles from Tai-ho, and it had been visited repeatedly for some years. In company with Mr. Brock, in the winter of 1895 and 1896, I first visited it, and we hoped to be able to open it on that occasion. When we went there in December we were not able to secure fitting premises of any kind within the city walls, and the inns refused to receive us. But we were able to take up our quarters in an inn outside the city, from which we could go every day on the streets and could carry in our hands, or in bags slung over our shoulders, a stock of Gospels and tracts for distribution among the people.

DISTRIBUTION OF LITERATURE.

These books were not given away, for that would never do. You could not carry a stock large enough to give one to every person you might meet, and the people would not value them if you did; they would simply be considered waste paper. Most of the Chinese people, being very poor, attach a great deal of importance to their money, and usually will not part with it except for something that they have a desire for. By selling these Gos-

pels and tracts for a small part of their cost, we have a better chance of getting them into the hands of some who will be likely to read them. Without the assistance of the Bible Societies, we could not distribute the Word of God in this way at all. The object of the Bible Societies is to place the Word of God within the reach of all, and in China the various Societies publish tremendous quantities of Scriptures, the whole Bible, and the Bible in parts, chiefly the separate Gospels, and these we sell to the people for about half a cent each. Wherever the missionary goes, he leaves a considerable number of these. Everywhere the people will buy them, more or less, and they bear their silent testimony to the Truth of God. After waiting for a month or two in the inn mentioned, we fell in with a native gentleman who treated us with great courtesy. He came to our inn and talked with us, and seemed to understand us. He was the owner of several shops on the main street, one of which was vacant, and this he offered to put at our disposal for a very moderate rental. He was not trying to make money out of us. He did not charge us any more rent than he would charge anyone else. So then we took up our quarters on the main street of the city and lived in that shop, making it a headquarters for receiving the people and distributing our literature.

COURTESY OF THE CHINESE.

And here I would like to say a word about the courtesy of the Chinese. During the years that I have lived among them, I have found them to be a most courteous people, and have usually been treated with great kindness and consideration. I do not suppose you have received that impression of the people of China; because if there happens to be a riot, and any of the missionaries are killed, you are sure to hear of that; but of the peace and quietness that we enjoy, you hear comparatively little. But Ying-chau Fu was destined to remain unopened for a couple of years longer, before we could get possession of suitable premises. In the Providence of God, it was finally opened, and it is now an established station of the Mission.

FIRST-FRUIITS.

The Lord, however, gave us much encouragement during our sojourn there. I remember one old man over seventy years of age, a scholar, with a long beard flowing down over his breast. He would come to see us and would sit by the hour to talk with us. His heart was not satisfied with the worship of idols, and he was hungering

for the Truth. We hoped that he would confess Christ at that time, but he did not. But when the station was fully opened, a couple of years after, he was the first to confess Christ by baptism. There was another man whom I remember, a very rough-looking old man from the country, who came to our shop and borrowed a book from us. We did not often lend books, but we let this man have one, though never expecting to see it again. After a couple of hours, however, he returned it. He had just gone round the corner and sat down to read it. He did this daily for a fortnight and then, being on the point of returning to his home, he bought some tracts to take with him, not asking to borrow this time, but paying for what he got. He always avoided conversation with us; but we wanted, of course, to know how he was getting on, so we sent a native helper a month or so later to the old man's village. He did not find the man, but found his grave. The old man had heard the Gospel in the last hour of his life, and we did not know whether he believed or not, for he left no testi-

mony to that effect, but we had good reason for hope. On the same journey our traveller came to a village where the people said, after he had spoken to them: "We have heard that doctrine before. Old Mr. Hsu preaches that doctrine." Our helper made enquiries and found that this was a man over seventy years of age. Now in China our experience has been that the earnest-minded people are the aged. A neighbor of Mr. Hsu five years before had purchased a New Testament because it was



AN ANCIENT CHINESE TEMPLE.

cheap and he took it home, looked it over, and then threw it away. But Mr. Hsu took it up and read it, and found it was a good book. Having abundant leisure, he continued to read it. During these five years, he had read it many times, without meeting anyone who could answer his questions, until our native helper came that way and went to his house. They sat up together, talking till after midnight. The old man was eager to be baptized, and was received into the church some months later, at Tai-ho.

METHODS OF WORK.

In closing, I want to refer to the three principal methods of work in which we beginners engage. (1) Of course, regular Sabbath services are held, attended by Christians and enquirers, if there are any, and also by natives who are well-disposed; and there they see how we worship an unseen God. Chinese have no idea of worshipping an unseen God.

(2) In connection with every station, there will be one or more street chapels—rooms at the side of the street kept open the whole day—and people drop in as they have time, and the missionary or his helpers are there to converse with them. Of course, there is not much formal preaching, but rather conversation. And then (3) from every station, journeys are taken into the surrounding country, sometimes for great distances, for preaching and scattering leaves of the tree of life—I mean the Word of God.

And what has been accomplished during these years of

missionary effort? A great deal more has been accomplished than figures show. Wherever the missionary goes, whatever the attitude of the people may be toward him and his message, they learn to know what that message is. They get their first thought of the Living and True God and of the Savior of men. They may receive these ideas often in indifference or even hostility; but nevertheless these precious truths have been planted in multitudes of hearts in all parts of the Empire. Much seed has been sown which has not yet reached fruition.

“The Soldier That Guarded Him.”

Acts 28: 16, R. V.

BY DR. FRANK A. KELLER.

JUST opposite our hall is a camp of ten soldiers, placed there to guard us, and whenever we go on the street we have an escort of one or two soldiers. About a year ago when studying Paul's life, I was deeply impressed with the fact that some of his guard were converted, and I asked myself, if Roman soldiers, why not Chinese soldiers? The thought convicted me of sin in neglecting to pray and work as earnestly and definitely for the conversion of our guard as I should have done. I sought God's forgiveness and began to pray, live, and work more for their salvation.

Some weeks ago Mr. Li, our evangelist, came and told me that one of the soldiers had, in the presence of the entire camp, declared his faith in Christ, and last week my heart was just filled with joy and thanksgiving by his coming and applying for baptism.

The story of his conversion is most interesting. He says that for the first year he hated us bitterly. When the provincial examinations occurred, and large numbers of Hu-nan's able scholars came to the capital and visited our hall he rejoiced in the hope that the time had come when Hu-nan's intellect would show up the falseness of our religion and compel us to retire in disgrace. He fol-

lowed the first party of scholars to our guest hall and stood listening to the argument, and his heart was filled with rage as the scholars gradually dropped their haughty manner, then acknowledged that the Gospel was really good and doubtless true, and finally left with smiles and bows, promising to call again.

When the second party came he said, “Those first men were dupes.

These men look like students of great ability, they surely will show the absurdity of the foreign religion.” Again he followed and listened with results the same as before. Over and over this was done and as he stood listening to hear the Gospel overthrown, the precious seed was sinking into his own heart. Then he became interested, began coming to regular



Photo by]

DR. AND MRS. F. A. KELLER
AND FOUR CHANG-SHA NATIVE CHRISTIANS. [Native Photographer.

services, sought opportunities to speak with our evangelists and Christians, and after many months yielded his heart to the Lord Jesus Christ. At first he felt ashamed to confess his faith. He feared the ridicule of those who had known how bitterly he formerly hated us, and also feared the persecution of his superior officers. For months he prayed in secret and attended services, nominally in his official capacity, but as faith and knowledge increased he lost all shame and fear,

and boldly took his stand and testified to his faith in Christ.

He lives outside the south gate of Chang-sha, and his wife attends services at the home of Misses Callsen and Petersen, and seems to be taking a real interest in the Gospel.

Our soldier is very anxious for the salvation of his aged

and widowed mother. Will you join us in prayer for her conversion, as well as for the soldier, his wife and little boy, that they may all grow in grace and in the knowledge of God.

One more of the soldiers believes, and attends the daily services very regularly. Pray that he too may have the courage to take a bold stand for Christ.

A Review of the Work of One Mission Station.

BY MR. H. S. CONWAY, SHAE-KI-TIEN, HO-NAN.

IN reviewing the past year's work, one cannot but praise God and take courage, for in spite of all this year has brought of deep sorrow and enforced absence from the work, it has nevertheless gone steadily forward. At

the beginning of the year we had but just opened up three new out-stations on a self-supporting basis, and although they have not entirely succeeded in this respect, yet all the expense of house rent, door-keeper, and other sundries has been more than met by these catechumens and enquirers (none as yet have been baptized). Tang-chai (twenty-three miles E.) subscribed 65,000 cash, Tong-ho (twenty miles S. W.) 29,000, and Tang-hsien (thirty miles S.) 27,000. The two latter stations have been sadly persecuted by the Roman Catholics, and now two-thirds of the adherents are afraid to come. The district Mandarin is a mere tool in the hands of the Romanists, and threatens the Christians he will close their hall. Their progress in learning is interesting. Of the series of nine sheet tracts of Gospel outline, 2,109 have been repeated; of Dr. John's Catechism 1,143 pages; of Scripture 375 chapters — besides many hymns. Two months ago, on revising our registers, I found there are still left, in all, over 700 enquirers, 279 of whom have been accepted as catechumens. We were to have had a number of baptisms in the autumn, but the sad illness and final home-going of my beloved wife came with such a shock to myself and to the church, that this and much else had to be postponed until fresh arrangements could be made for the work here. One agency very helpful to the work has been our Christian Endeavor with its seven sub-societies: 1st, The Gospel Preaching Society, the members of which have been both diligent in study and earnest in preaching the Gospel in out-stations and in the street-chapel at night. 2nd, The Look-out Committee has done good service

in looking up irregulars and teaching the enquirers throughout their respective districts. 3rd, The Christian Marriage Society has, at last, aided in managing four engagements between Christian children, and I have had the

joy of conducting six Christian weddings this year. 4th, The Repeating Scripture Society records that 375 chapters have been repeated, which represents a considerable amount of teaching by its members. 5th, The Anti-footbinding Society has enrolled only seven members, but with five especially this cross has been taken up bravely and borne consistently for Christ's sake. 6th, The Christian Purity Society has thirty-seven members, and has helped many to abstain from intoxicating wine, tobacco, and bad literature. 7th, The Soul Seekers' Society has nine members who have led not a few to come to the meetings, some of whom are now bright enquirers.

In the month of March we started what has proved to be a very helpful auxiliary to the work, viz., a Church Council, consisting of seven male and seven female members of the church. It was especially used

to bring together two dangerous cliques formed in the church, and since has created a very much more healthy spirit in the church. We meet the last Saturday of every month, and there is always as much as we can discuss in the time. Now they propose, second and carry resolutions quite naturally, and minutes are taken and read at each successive meeting in the usual way. It has very considerably lightened the burden of responsibility for me; and the natives begin to assume their right position in the work. Our schools, with twenty-two boys and eleven girls, have done very well, and quite a number now evince an interest in spiritual things. The church pays 7,000 cash out of a required 10,000 per month, but it has been anything but easy to keep them up to this.



Photo by,

A. Cameron

A VERY HANDSOME ARCHWAY IN COURTYARD
OF A TEMPLE AT SIANG-TAN, HU-NAN.

The objects in the front are incense burners.

However, I feel this is a matter they need educating in, and it is worth all the trouble. Three colporteurs have done good work throughout the district, and our two Bible-women have been very faithful. They take turns in going out with a member of the Gospel-preaching Society for a week at a time. Our evangelist gives his whole time now to out-station work, and our new door-keeper, with help from the Christians, is busy preaching all day in the front chapel and guest-hall. When at

home I am seeing guests the greater part of the day, and people come from long distances to enquire about the Gospel.

For a long time now our inability to meet the needs of this growing work has saddened our hearts, and after much prayer we have decided to start a Bible-training School with eight inside and seven outside scholars. These and the whole programme are to be on two months' trial. Will you pray that we may be definitely led in all?

A Church Conference at Sin-chang, Cheh-kiang.

BY REV. WILLIAM J. DOHERTY.

YOU will have learned from a brief report of our work for the past year, sent last month, that we have abundant cause for thanksgiving. Prayer has been answered, and the trouble averted which was threatening us when I wrote in October last. Since then the work has gone steadily on unhindered. In addition to the usual agencies, we held a splendid conference of native Christians and enquirers, in this and the adjoining district, last month. Several hundreds gathered, and the majority remained for the three days during which it convened. Each one brought his bed, and contributed to the cost of providing the rice and vegetables. To accommodate the large number attending the conference, the largest ancestral hall in the place was granted, and where erstwhile sacrifices to ancestors were offered, praise ascended to the True God. As one of the natives in an address, and another in prayer gave utterance to our gratitude for being permitted to assemble in a place where a few years back Christians were met with persecution, and ostracism from the clan, we realized something of the change which the Gospel is slowly but at the same time surely effecting in this land.

During the conference, in addition to devotional meetings, vital subjects were brought forward and thoroughly discussed: "The object of mission work"—spiritual, as opposed to the erroneous impression held by so many that missionaries are emissaries of their respective governments, or commercial agents. Unfortunately China being now the happy (?) hunting-ground of the Powers, natives find it hard to discriminate between the minister, merchant, or missionary as they enter the "open door."

The following topics were introduced and discussed by native Christians:—"The duty of native preachers, teachers, colporteurs, and deacons"; "The relation of

Christians to the Church, its officers, and members;" "The importance of Bible study, and the best way to promote it"; "Our attitude to the powers that be, in the State, and community, also to local customs"; and finally "The duty of Christians towards those without the Church." It was an inspiration to stand before such audiences, and they far exceed anything the most optimistic could have anticipated a decade ago.

During the discussion on "Bible study," I announced our intention to open a school for adults in Sin-chang during the first Chinese moon (Feb. to March, 1904) so that those living in country districts without opportunities of receiving instruction, may spend some time learning "the way of God more perfectly."

Please remember this much-needed work in prayer.

As we raise our "Ebenezer" of praise to God for His loving care over us, and His own work, we would also join in thanking you for remembrances at the Throne of Grace. We are also deeply grateful to those who by their kind letters have done so much to cheer and stimulate us when face to face with many difficulties, difficulties that confront all who would labor for God in this heathen land.

The Business of All.

If Christianity is what the New Testament represents, and the experience of millions of Christians proves, it is the business of all who have received it to support the missionaries who are trying, not to bear this or that fruit of Christianity to heathen lands, but to plant there its roots, that they may produce among each people the living works of God.—Robert E. Speer.



FISHING NEAR SHANGHAI.

This fishing-boat is fitted with a large net, which is worked by counterpoise.

Visiting Miao Villages.

BY MISS McINNES.

OUR half-yearly conference was held the first week of this month. On Thursday evening visitors from the out-stations began to arrive. Beds of boards placed on stools with some woven straw and a piece of matting were set up as close together as possible in the boys' schoolroom, and other available places. After the evening meal, we had a preparatory meeting. On the two following days, after the early prayer-meeting, there were three meetings, each lasting two hours. The principal speakers were Messrs. Clarke, Adam and Hewitt, and three native helpers. On the Lord's day there were the ordinary meetings, and a baptismal service after the prayer-meeting, six men being baptized. The friends from the out-station and those just baptized increased the numbers at the communion service held afterwards. We had the ordinary Sunday school subject, but did not divide the classes, and the evening service took the form of a praise and testimony meeting. On Monday most of them went back to their homes.

A week later Mr. and Mrs. Adam, their baby and I went to an out-station among the hills and among Miao villages. The villagers round about, with some help, have built a nice stone chapel. We have two bedrooms over the end, with a stair leading to them. One man gave the site on the side of a large, beautiful hill with a cliff at the back, and a little village of thirteen families at the foot below us. It is a long day's journey from An-shuen. We crossed a river, then walked up a long steep hill to relieve the chairmen. We thought to arrive before dark, but darkness overtook us, and the men had gone on with lanterns and candles. For a while we had to walk and feel our way as the path was so narrow and on the edge of a steep descent. Soon the boys from the village came to meet us with torchlights, which they make of bark. After we arrived, a family sent in a little tub of nicely steamed rice, and three other little dishes of food to eat with it.

The work first started here through some men of a neighboring village who, one Sunday, visited the church at An-shuen. Someone preached on "The Judgment Day," and they were very much afraid, and told their wives when they went back about the awful day coming, and that the mountains and caves would not be able to hide them, so they wanted to learn more. A good deal of visiting was done by Mr. Adam among the villages about An-shuen before they went down the river in 1900. A few months after Mr. Adam returned, he began the building here, the men of neighboring villages helping. Some gave wood, some carried stones, some burnt lime, etc. The people are very free and hearty, simple and kind, and much more crude than Chinese. The place is wild and beautiful, with great hills and valleys. At the front door, through the valley between the hills, we can see hills for ten miles or more. It is a delightful change after the city. For the last few days there has been quite a stir in the little village. The first event was the celebration of the

birth of a first-born son. The clan gathered on Thursday evening. Friday was spent partly in feasting, and partly in visiting us. On the Saturday they went home with presents of pounds of fresh pork.

On Saturday there was a gathering of thirty-one villagers, who came from miles around. We expected the superintendent of the province, and they killed a bullock to do him honor. He, however, did not come, but we had a nice gathering of representatives from the different villages. Some of them came playing their band—a kind of cornet, drum and cymbal—from which they produced a repetition of a few deafening sounds.

In the evening, after a good deal of singing, we had our service. Mr. Adam had brought his little organ, with which they were delighted. Mr. Adam called on a man from a certain village to repeat the four verses of a hymn, and then we all sang it. Then different ones from different villages repeated the "Ten Commandments" and the "Lord's Prayer." Afterwards Mr. Adam spoke to them and asked a good many questions, which they answered splendidly. Very few of them are able to read, they are only learners with very few opportunities for learning. On Sunday morning we had a prayer-meeting. During a very short silence, one of this village, more advanced than the others, and who had led in prayer, called out—"Will you please pray? Are you all dumb?" There was another long meeting, and the rest of the afternoon was spent in singing and learning in different little companies. After the evening meal (they all brought their own rice), we had another service. On Monday the great crowd separated, carrying more of the precious seed in their hearts, seed which had been sown in hope.

We have a service every night during the month we are here. At other times one of the helpers comes out every alternate Sunday. There is a boys' school, but the teacher is only a learner, and there is no one else, native or foreigner, to place in the work for this wide, promising district.

We had eight different preaching centres, but one had to be left; (the native worker who was there has died.) Three are rather large cities. In one there are two bright Christian families. In another there is a native helper—Chen Ling Cheo—stationed; someone goes every week, remaining from Saturday until Tuesday.

A few months ago I went there with our Bible-woman and her husband for a week. We had a very busy time visiting and receiving visitors. There was only one baptized Christian there, and he has since died, but there are many promising enquirers. Mr. Tai received the men in the great courtyard, and we had crowds of women in our room. At the evening service the women were standing as closely packed as possible and on our beds. But after Mr. Tai, standing in the doorway, had preached for an hour or more, he sent the men away to make room for the women, who could not come near, and Mrs. Tai preached. She is really a wonderful little preacher. The women

never seemed to tire of listening, and she never to weary of speaking. Some of them were so anxious to learn. The very last day two or three old women who heard the Gospel for the first time at a service which we had at a home outside the West Gate in the morning, followed us outside the North Gate in the afternoon, where we had another service in a little village, and visited some homes. The same women came to the evening service in the city.

We had a full and blessed time of seed sowing, although I was very tired. I am hoping to go again when I return

from here. We often have sore, disappointed hearts when we see so many hearts open for seed sowing, and so much "ripe already to harvest," and no one coming to help. Our nearest station southward, seven days' journey from here—where there is property, and twelve years' labor has been bestowed—has had to be left, because there are no workers. Mr. and Mrs. Lewis have gone home on furlough, and there is no lady to send to Tuh-shan, where there is a blessed work begun among the women. We are hoping and trusting this year will bring reinforcements.

About Chinese Boys.

BY MR. BERNARD UPWARD.

THERE are twenty-five boys in our Mission School at Wen-chau—all we have accommodation for, in fact—full of fun and frolic, goodness and naughtiness and of all else that makes a boy a boy. Should you ask Mr. Dzing, their teacher, he would tell you enough about them to enable you to say "They are much the same as boys in our schools at home." Some boys are uniformly good and never get a bad mark; one is always in the master's "black book;" another cannot or will not learn his lessons, while yet another is always up to pranks as soon as the master's back is turned. However, in this letter I am not intending to write much about boy life in general, but will try to show how, in yet another way, boys are much alike, whether in America or in China. They have souls to be saved, lives to be changed, and need a Savior who can and will do all this for them.

A few weeks ago we had a visit from Pastor Fransen, who spoke to the boys about Jesus, and His power to forgive sins and save from sin; and one morning fifteen boys knelt down and asked God to forgive and cleanse them. As they confessed their sins they prayed aloud, and so I could hear them asking to be forgiven for lying, cursing, cheating, stealing and other dreadful things. Afterwards, all but two of these boys were quite sure God had forgiven their sins, and had given them new hearts, and that they were now going to live for Jesus.

A short time afterwards, five more boys, including one of the two who were not sure, or doubted that God had forgiven them, went into the matron's room and gave themselves to Jesus. Was it all real? What proof of their conversion can you bring forward? Well, the teacher's "black book" and the matron's "black book" have given very different records since. But not only so, the school atmosphere is different, and all our dealings with the boys seem to have been raised to a higher plane. Let me give just two typical instances.

The local name for a thief is "a three-handed one." Unfortunately this "third hand" seems part of every boy's make up, and many of our school difficulties arise from this cause before the laddies learn the difference between "meum" and "tuum." Sin-chung is a bright little boy, son of a Christian tailor. Glad were we indeed to see Sin-chung give his heart to Jesus Christ, for we thought of the trouble the boy had caused us through laziness and untruthfulness, and knowing his ability, longed to get him freed from these fetters. A day or two

afterwards came a crisis in his life. Various things—knife, pencil, money, etc., had been missed from his chum's house, where he was a frequent visitor. These things disappeared most mysteriously, without any trace of the thief. Could it be Sin-chung? But no one could believe this, and there was not the slightest proof. Mr. Dzing, hearing of this, and praying about it, felt moved to take Sin-chung into a classroom, and ask God to make the boy really confess if he had taken anything. Sin-chung was asked if he had heard the things were missing. "No," was his reply, given in a most innocent manner.

Then Mr. Dzing told him that some folk were saying it might be Sin-chung, and then he and the lad knelt down to pray about it. Time passed—they still prayed. Then Sin-chung broke down completely and confessed that he had taken a pencil. After further prayer he acknowledged having stolen the knife and one or two other things. To make a long story short, he went to his chum's house to give back the articles; but when there sobbingly said he must confess everything, he was so miserable; the money had also been stolen by him, and he promised to return it next day. One needs to know the Chinese boy to appreciate the force of this confession. A few weeks ago it would have been a series of lies, told in a most injured-innocence voice; but now the Spirit of truth was working in Sin-chung's heart, and the change was marked indeed.

Another incident occurred just about the same time. The pastor's wife had unwisely left some cash lying about within reach of the schoolboys, and one day she found four cash had disappeared. Mr. Dzing enquired, but the boys one and all denied taking them. So they prayed, and in primitive fashion drew lots. Bai-hae was taken. But he cried so bitterly, denying the theft, that the pastor's wife thought they had done wrongly, and had better revert to her old plan of unitedly praying. So Bai-hae, as a suspect, was sent out of the room, and they prayed. But a little while and he came in crying out that he was the thief, confessed when he had taken it and what he had bought with it. It was rather remarkable that in drawing, Bai-hae had half drawn another slip, but had returned it, and then drew the condemning one.

These are but two sketches that illustrate the truth that a Christian atmosphere uplifts a whole school. We find that lessons are better learned; school life is more healthful; and there is far less punishment of bad boys in consequence.

Tidings from the Provinces.

Personal Notes.

DR. HEWETT has now been definitely designated to Kan-suh, and will be starting for that province in the near future. He has been gaining much valuable experience in one or two of the hospitals in Han-kow, for which opportunity has been courteously afforded him by the medical missionaries of other Societies.

MR. HOSTE recently paid a visit to the Men's Training Home, Gan-king, for the purpose of designating the new workers there. Three N.A. workers received appointment as follows:—Mr. J. R. Muir is to join Mr. and Mrs. Fears at Su-chau, Si-chuen; Mr. C. E. Parsons goes to Han-chong, Shen-si; and Rev. Wm. A. McRoberts to Feng-hua, Cheh-kiang.

REV. J. W. STEVENSON, deputy director of the Mission for China, left England on March 22nd on his return to China after a brief furlough. Mr. Stevenson first went out in 1865, and has been spared to labor in that land for nearly forty years. His intimate knowledge of all the details of the work from the inception of the Mission enables him to render specially valuable service to the cause in China. May he be spared yet many years to further the interests of Christ's kingdom in that land.

THE MISSION has recently sustained a double loss in the removal by death of two valued workers. On January 28th, Miss F. N. Norris, who has served for some years as teacher of music in the girls' school at Chefoo, went to be with the Lord. She had been in delicate health for some time, but was able to pursue her work until a short time before her death. She will be greatly missed by all at Chefoo, and her place will be difficult to fill. On February 1st, Mr. E. Tomkinson of Ning-hai, Shan-tung, was called to his reward after a brief illness from typhoid fever and pneumonia. Mr. Tomkinson was a devoted missionary, and his earnest testimony and faithful ministry among the Chinese in Yun-nan and Shan-tung during the sixteen years he was connected with the Mission have been blessed to many lives. We commend to the sympathetic prayers of all friends the widow and four fatherless children.

News Notes.

MR. BAILER is about to begin the translation into Chinese of the "Life of the late C. H. Spurgeon."

MR. RICHARDSON, of Tai-ping, in Cheh-kiang, writes that his colporteur's sales have been fairly good. A number of the *literati* have purchased Scripture portions, and have ordered further copies in Wen-li.

MR. AUGUST KARLSSON has been much encouraged by the results of his effort to give systematic Biblical instruction to converts and enquirers in the Tso-uin district, in Shan-si. The classes held proved the means of spiritual quickening to the Christians, and of leading others to definite decision for Christ. Many of those

who attended expressed their appreciation of the instruction given by contributing liberal gifts for the work of God in China.

MR. D. J. HARDING writes encouragingly about the work at Kuh-ting Fu. He mentions that, during the last few months, the Sunday services have often been attended by one hundred people. This, he says, may not seem much, but when it is remembered that four or five years ago he and his fellow-workers had to go on to the street and sing in order to attract a crowd, and after extending an earnest invitation to all, they had frequently to go back to the preaching hall with no one but the servants, the difference will be appreciated.

THE KESWICK MISSION DEPUTATION TO CHINA.—At the last Keswick Convention it was decided to send a deputation to China to visit the missionary sanatoria during the summer. For this purpose the Rev. Stuart Holden will leave England on 11th May for China, and will be joined in Shanghai by Mr. Walter B. Sloan, who is already in China. The work in the sanatoria will be from July to September, after which there will be meetings in other provinces, especially in Fuh-ken.

THE SITUATION IN CHINA.—It is with thankfulness that we can record that, despite the war between Russia and Japan, no news of a disquieting nature has been received from China. So far, China is maintaining a neutral position, which position we trust, in answer to prayer, she will maintain throughout the strife. In the *Times* of March 12th, a riot on the Chinese-Belgian Railway, in Shan-si, was reported somewhere between Tseh-chau and Lu-an Fu. This appears to have been caused by one of the Belgian engineers, named Boma, shooting a Chinese. With such provocation it is not to be wondered at if there has been some disturbance. It is not probable that the missionaries would be affected by this.

KOREA.—The American Presbyterian Board has issued an interesting little paper (Bulletin No. 1) on the subject of the present war and the Korean missionaries. In this brief summary of the situation, it states that it may be questioned if ever before, in the history of missions, greater results have been achieved than during the last decade in Korea. Though it is only nineteen years since the first Protestant missionary entered the country, there are now under the care of this one Society alone seventy foreign missionaries, 323 congregations with 6,391 communicants, seventy-nine schools, and five hospitals. In addition to these communicants, there are 5,898 enrolled catechumens and 22,662 adherents. Other denominations are also at work in the country.

Shen-si.

HAN-CHENG.—"During the past two months Miss Hattrem and I have been out in the villages nearly all the time.

Miss Angvik, who has not yet fully recovered from her accident last spring, is doing the work amongst the women at the station. We have several women in the opium refuge who are to be taught every day, and we have had encouragement in this work. May I ask for your prayers in behalf of a new station, Ho-yang, lately opened, thirty miles from here. It must remain an out-station to Nan-ching until the Lord provides someone to take charge of the work there. The house we have rented for five years has a very good situation in a quiet street, so the women are able to visit us without any hindrances. Because this was our first visit to the place, we felt very much the need of prayer, that He might give us open doors amongst the people. I can say to His praise and glory that He did answer our prayers.

"During the ten days we were at Ho-yang, crowds of people, both men and women, came and listened very attentively to the Gospel. On the Sunday we were there our room was crowded with women from morning until dark, so we had not time to think of any dinner that day, but Miss Hattrem, the Bible-woman and I had to tell over and over again by turns the story of Jesus and His great love to sinners. The evangelist preached all the day to large numbers of men gathered in the room we hope in the future to use as a chapel. Two women who came several times told us that they had decided to turn from their idols and serve the living God. When we afterwards visited one of them, we saw that she had destroyed her idols. She was also very anxious to learn to pray. In her prayer she said herself to the Lord that she wanted a whole, not a half heart, to believe in Him. Please pray especially for these two women as well as all who heard the Gospel during that visit.

"Our landlord at Ho-yang, an elderly man, has come over here, together with three others, to Mr. Bergling's opium refuge. His wife is very friendly too, and invited us several times to visit their home. We know well that the enemy will do all he can to hinder, because a work has been begun in that district, but we trust in Him who is the strong and mighty One, and 'He shall fight for us.' The Ho-yang district, with about 170,000 inhabitants in the city, and hundreds of villages, has been especially laid on my heart, and I can see how the Lord is working in giving us openings and a house there. We are also praying for evangelists and Bible-women for that place, and I know you will join us in that request.

"At our conference in the beginning of November, six of our enquirers received baptism. Two of them are young women, first-fruits from among the women of an out-station ten miles from here. An intelligent old woman from this place was converted only a few months ago, but her conversion was of that kind that all recommended her for baptism, and after much prayer for guidance, we felt led to allow her to receive baptism."—(Miss) S. Bengtson.

Shan-si.

KIH-CHAU.—During the past weeks we have been busy with our opium refuge work. Sixteen men and one woman have passed through the refuge, their stay varying from ten days to a month, according to their craving. While with us, they have been continually hearing the Gospel, daily repeating Scripture and learning hymns, and we are glad to say that most of them still continue to meet with us on the Lord's Day for worship, while three have voluntarily expressed themselves as desirous of being enrolled as enquirers. One of these is an old man nearly seventy years of age, who broke off opium some years ago under Mr. Lutley and Mr. Shindler, and was for some time an earnest enquirer, but meeting with opposition from his wife, he went back. Please remember him and his wife in prayer. The woman who has broken off the opium habit is the wife of our most loyal member, and is over sixty years of age. She has twice previously given up the drug, but a very grievous sickness had made her take to it again. In answer to prayer not only has she quite given up the opium again, but her health is also much better. Pray that she may fully trust Him who is able to keep. Her husband is our greatest help and comfort here. Although old and almost crippled with rheumatism, he is always ready to help either in the house, in street preaching, or out visiting. During the fair he went nearly every day on the street, speaking to the people, and taking with him a few books and tracts. My wife has several times visited most of the members, as well as many other houses around the district, but one feels the need of a Bible-woman, as most of the members seem too busy at home to accompany her. This week we invited some of the women enquirers to come and stay a week on the premises to be taught, but only one has come. Bad weather and other excuses are given for not coming, but one is sorry to feel that lack of desire is the real reason. Next week I am hoping seven or eight men will come for a week's teaching, but it is very discouraging to see with what indifference both members and enquirers treat any suggestions or plans for progress in the knowledge of God's Word.

Since last writing, we have had something of a Passive Resistance movement in this city. The magistrate wished to increase the shop tax, and the business men refused to pay, so he ordered all the shops to be closed, and for six weeks they could not open. At last a special commissioner came from Tai-yuen Fu, and declared in favor of the business men, and opened the shops. The magistrate has since been removed. In consequence things have been quiet, and the usual fair in the 10th moon lasted only a few days, but we have had more visits from the shop-keepers and assistants.

Next door to us is the public school, in which at present, beside the boys, there are some sixteen or seventeen young men studying with a view to entering the university at Tai-yuen Fu. One has many opportunities of talking with them as they come quite freely about and listen to the teaching as well as receive our books.

But at present it is impossible to enter the university without bowing to the Confucian tablet; so it means the casting away of all hope of leading any of them to accept Christ. Pray that this barrier may be removed, that young Christians may be admitted to the universities, and that some of these young men may be led to the feet of Jesus.

Several days a month and at least one Sunday I have spent at our out-station, Hsiang-ning Hsien, and am glad to say the work still seems encouraging, although the new native helper has met with not a few hindrances. The street-chapel has been the means of reaching some who would probably never come to the mission premises.

Here also several men and two women have broken off their opium, and appear interested in the Gospel. At our last gathering around the Lord's table we had the pleasure of receiving back into fellowship a woman who, during the persecution, fell very sadly. She has been very regular in attendance at worship, and in many ways has shown a repentant spirit, but until six months ago was not very strict in Sunday observance, so we thought it wiser to keep her waiting until now. Another baptized woman, who rebound her feet during the trouble, to avoid persecution, is being frightened by her family talking of more trouble, so although very regular at service, is still afraid to unbind her feet. The terrors of 1900 are still very real to many, and in these lonely parts, with so little intercourse with other places, rumors grow apace. Pray that we all may be kept in perfect peace, stayed upon Jehovah.

Christmas Day we had a service for the natives in the morning, about forty being present, at which they contributed wheat, maize, vegetables, brooms, oil, etc., for the chapel expenses. We have adopted this plan as brass money is scarce, notes being chiefly used in business.

Chinese New Year's Day falls this year on February 16th, and the second week in the first moon we are hoping to go to Hsiang-ning for three or four weeks to meet the enquirers, and visit some of the surrounding villages.—*Alfred Jennings.*

Kuei-chau.

TSEN-I FU.—We are now nicely settled in our new quarters in this city, and have been able to get out some among the people. There seems to be a friendly spirit on the part of the people about us. When we moved to this part of the city, more than twenty of the shopkeepers on our street sent presents, thus showing their friendliness, and Mr. Windsor invited them to a "feast." From twenty to thirty men attend the Sunday Gospel service. One man, a teacher, has been attending classes for nearly a year, and has asked to have his name enrolled as an enquirer. He seems to be really in earnest and desiring to know the Truth. We have had a few women come in every Sunday. We hope to be able to do more visiting among them after the Chinese New Year. For several days I have been going to one of the neighbors to help a poor young woman who is ill and suffering. They seem very thankful for my

help, and we trust it may be used to interest them in the Gospel and to bring them about us. The work is slow, but we are hopeful for the future.—*Mrs. T. Windsor.*

For Praise and Prayer.

Pray for the soldiers at Chang-sha, especially the one who has confessed Christ; for his aged mother, his wife and little boy. (Page 41.)

Praise for the prosperity of the work at Shae-ki-tien, and pray that the missionaries may be guided in the development of the work of that large district. (Page 42.)

Pray for blessing upon the work of the Sin-chang Bible school. (Page 43.)

Pray that the way may be opened for the extension of the work among the aboriginal tribes of West China. (Page 44.)

Pray that the Keswick Mission deputation may be the means of much spiritual refreshment and blessing to the missionaries in China who are privileged to have their ministry during the summer. (Page 46.)

Monthly Notes.

ARRIVALS.

January 30th, at Shanghai, Misses H. B. Fleming and F. Campbell (ret.) from Australia.

February 9th, at Shanghai, Mrs. C. T. Fishe (ret.) from England.

March 30th, at Vancouver, Mr. H. W. Frost, from Shanghai.

DEPARTURES.

January 30th, from Shanghai, Mr. W. Grundy, for England, via Canada.

BIRTHS.

November 30th, at Li-chuen, Shen-si, to Mr. and Mrs. V. Renius, a son—Anthony Harold Emmanuel.

DEATHS.

January 28th, at Chefoo, Miss F. N. Norris, from cancer.

February 1st, at Chefoo, Mr. Edward Tomkinson, from typhoid fever and pneumonia.

Recent Baptisms.

HO-NAN—	
Kuang-chau and out-stations	16
SI-CHUEN—	
Pao-ning and out-stations	34
Nan-pu	5
Shu-ting and out-stations	9
YUN-NAN—	
Yun-nan Fu	4
CHEH-KIANG—	
Tsin-uin	3
Ning-hai and out-stations	13

*84

* Of this number 61 took place last year.

Editorial Notes.

MONTHLY TEXT.—“*We must work the works of Him that sent Me while it is day: the night cometh when no man can work.*”—JOHN 9: 4, R.V.

MR. H. W. FROST, the Home Director of the Mission for North America, arrived in Toronto from China, on the evening of April 6th, and he and we rejoiced and praised God for all the help and blessing which He has given, in the long and rapid journey to and from China, which commenced on January 8th.

The possibility of going from Toronto to China and back in less than three months, *via* the Pacific, and of going from London to Shanghai, *via* the Trans-Siberian Railway, in eighteen days, shows not only the great facilities now presented before the soldier and the merchant, the diplomat and the globe-trotter, but also the rapidity and ease with which the missionary of the cross may now reach the lands of heathen darkness. Whilst missionary service has its full share of trials as well as of joys, it does not necessarily mean to-day the almost life-long separation from loved ones at home that it meant half a century ago. In His providence, God has provided facilities for missionary preparation and transportation, language-study, and location among the people, which were only dreamt of by sanguine enthusiasts in the early pioneering days, and yet the ships carry a hundred seekers after gold, or pleasure, or fame, to each one who goes from his native land as a seeker after the souls for whom Christ died.

Rev. F. A. Steven left, on March 31st, for a short tour, embracing London, Ont., Detroit and Chicago, the journey being undertaken at the invitation of the Chicago Bible Institute. The principal meetings were on Saturday morning, in the Lecture Hall, the audience being mainly students; in the evening, in the Church; and on Sunday afternoon, in the Lecture Hall. Smaller gatherings of interested students and friends were also held. On Monday night, Mr. Steven spoke at Pacific Garden Mission, and afterwards left for Toronto.

There is no student center on this continent that has given so many missionaries to the China Inland Mission as has this God-honored home of Bible study and evangelistic activity. The consecrated genius of Moody and Torrey have moulded the work into thoroughly practical forms, and the men and women who are now administering the different branches of the work are clearly fitted and called by God to this holy service. It is our earnest hope that, in view of the paramount claims of *the most needy*, many of the present body of students may be led to offer their lives to God for His service among the heathen.

Medical Missions have long passed their experimental stage. As a philanthropic ministry to the afflicted peoples of mission lands, they would be amply justified by the results achieved in the relief of suffering and the cure of disease. But the labors of the medical missionary are directed to the winning of souls to personal faith in Jesus, by means of the confidence and gratitude which his skill calls forth from his patients; and in this higher service God has greatly blessed the work of consecrated men and women physicians. The one regret which missionaries and native Christians in China alike feel, is that the supply of Christian doctors is so lamentably out of proportion to the all but incredible need on the one hand, and to the profitableness of the service on the other. It is with the earnest hope that these lines may arrest the

attention of some young medical practitioner or student, that we repeat a statement made by Dr. Frank A. Kellar, formerly a secretary of the student volunteer movement, and now of the China Inland Mission, at Chang-sha, Hu-nan, to the effect that, whereas in the United States there are 4,000 graduates of medical schools to each 250,000 of the population, there is in China only one medical man or woman to the same number of people. Taking into account the fact that some who are graduated never practise medicine, and making all other deductions, it is still safe to express the comparative supply of qualified physicians in China and in the United States by some such figure as $\frac{1}{20000}$. Chinese medical and surgical practice may be left out of account, or, if considered at all, it must be to add weight to China's cry of dire need, for the Chinese doctor is usually a heartless charlatan, and his treatment worse than useless.

The writer owes his first acquaintance with the China Inland Mission to a sample copy of CHINA'S MILLIONS, which was handed to him at the Y.M.C.A., Manchester, England, twenty-five years ago. Similar testimony is borne by many of those who are now laboring in China. We are always glad of opportunities for wisely circulating free sample copies of our paper, in the belief that God will use them to bless some lives, and to call forth some new workers for China. A secondary object is to secure new subscribers for the paper. We will send a parcel of assorted specimens to any friends who can circulate them. Another plan is for friends to send us lists of names and addresses of persons to whom we may send samples of our latest issues. Many of our friends may do real service for China by *prayerfully* circulating this paper.

We shall be glad to quote reduced rates to friends who wish to take a number of copies monthly, or to pay for subscriptions on behalf of others. We will also give reduced rates for clubs of names. We suggest this plan to leaders of Mission Study Classes and Mission Bands.

“**Pastor Hsi, One of China's Christians.**” The life story of this wonderful man, written by Mrs. Howard Taylor, and recently published by the Mission, is as fascinating as a novel, and as full of true spiritual incentive as any of the stories of saints and martyrs which have enriched and helped to mould the Christian Church. Hsi was a proud Confucian scholar, a besotted opium slave, and the scheming secretary of a corrupt magistrate. That part of his life record, and also the strange story of his conversion, are told in Mrs. Taylor's earlier book, “One of China's Scholars,” to which “Pastor Hsi” forms a sequel. Like Jacob, he left a life of defeat and dishonor behind him, and entered by faith upon a life of power and victory. “As a Prince” he truly had “power with God and with man, and . . . prevailed;” like Jacob, too, his name was changed. In common with most of his race, he knew that Satan was a great and dread reality, and his messengers an ever-present menace, and so it was only by strong faith and a deep realization of the fact of God, that this man could take for his new name the title of “overcomer of the devil.” By faith in God he made good this seemingly audacious claim, for, first of all his own wife, and others later on, were completely delivered from demoniacal possession through his prayers. This is a book to ponder and pray over, a record of faith that should strengthen us in God, while it humbles us by contrast.

CHINA'S MILLIONS

“The Lord is my Shepherd, I shall not want.”

By Rev. F. A. STEVEN.

THE spiritual experiences of David, King of Israel and song writer for the family of God, form an essential portion of the heritage of the Church. Through David's heart and voice, and their record in the Psalms, Jehovah has been pleased to hand down to His people of every age many of the most important and helpful messages of that Divine Word, which He has ordained to be “a lamp unto our feet and a light unto our path.” Almost every phase of human experience is voiced in these sacred songs, and the hearts of Christian men in every age and in every land turn almost instinctively to these pages, when they seek ready and suitable expression for their deepest emotions. We find passages full of affliction and dejection, which show us that the Psalmist shared the common weakness and defeat of the race. How he grips our hearts as he tells of estrangement from God because of sin, and then of his repentance and self-aborrence and humble creeping back to God! David cried unto God in the time of his distress, and the Lord answered his cry and delivered him, and then David praised God with a full heart. He leads a great multitude in the steps of his experience, furnishing words to thaw the icebound hearts and start the dumb lips of sorrowing men. Many a grateful soul has found its first language for testimony in the words, “I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and He hath put a new song in my mouth, even praise unto our God.” We find adoration and praise, hope and confidence, zeal for God's glory, and anger against those who despise His love and mercy, all set forth in fit and powerful language in these old-time songs of Zion, which are now, the songs of the Church of Christ. Probably no one complete passage of God's Word is so frequently read or repeated from memory as is the 23rd Psalm. It seems to be peculiarly suited to bring comfort and encouragement to the heavy-hearted believer, and to renew his reliance upon the living God. The language is simple and natural, yet wisely chosen by the great Author of the Scriptures—the Holy Ghost—to convey in almost every sentence a positive testimony to the detailed and abiding care of God—the Shepherd of His people.

Our present concern is with the first verse of this Psalm, and we shall think of it in the light of David's early history. It was not by chance that Samuel came to select and anoint the shepherd boy of Bethlehem to be the future king over God's chosen people, nor was it, as some have implied, by natural keenness of

discernment on the part of the seer, that the elder and seemingly more likely sons of Jesse were passed by. God made choice of David and of David's lineage and birth, his boyhood character and his early shepherd experiences, for the very purpose of these psalms, long before Samuel was sent to anoint the lad.

David had learnt by experience the relations between a shepherd and his flock. He had felt the responsibility of the shepherd; he knew what it was to watch his sheep through the long night, so as to protect them from the tribesmen of the desert and from the attacks of wild beasts. On two occasions, at least, he had freely risked his life to defend his flock, at one time from a lion, and at another time from a bear. He had planned for their recurring need of food, and had grown wise in judging the signs of rough weather, so that he might lead his flock to the sheltering walls of the fold ere the storm burst upon them. Year in and year out he had cared for the ailing, carried the lambs, and accommodated his pace to suit the weaklings of the flock. Not as an hireling, but in the true and loving care of an owner, David had performed each and all of the shepherd's duties, and had taken pride and joy in the welfare of his sheep. And now the shepherd days have been left behind, Goliath has been slain, Saul's jealous wrath has been aroused, and as a fugitive David has wandered over the land which he has been called to rule for God. Without attempting to decide the exact period of his life at which David wrote the 23rd Psalm, we may say that it bears the marks of a man who has passed through deep and prolonged trial, and whose spirit has been exercised thereby, so that spiritual facts have come to fill the first place in his heart. It may well be that David was sorely pressed by trial and by the bitter enmity of his foes; that he was downcast and near to despair, when the Spirit of God brought before his mind a picture of his early days, and he remembered how he had cared for every detail of the needs of his flock. Then he took for himself the place of God's sheep, and cried out, “Jehovah is my Shepherd, I shall not want.”

Whatever the shepherd lad of Bethlehem had been to his sheep, God was, in a higher sense, to David; and all that He was to David He is now to those who trust Him.

The unchangeable character of God, and His numberless promises to faith, justify us in taking our stand beside David as obedient “sheep of His hand” and claiming Jehovah as our Shepherd. Throughout this psalm there is the high note of triumph. David's sudden view of God's shepherd love and care called

forth a shout of exultant confidence in God, as he turned his back upon defeat and dismay, and set his face with new hope toward the future.

David's memory doubtless recalled the fact that when he was a shepherd his *interests* and the interests of his flock were in agreement. It was of supreme importance to the sheep—though they did not understand it—that they should be protected from danger and disease, from cold and from over-fatigue, and that they should be carefully led from pasture to pasture as the need arose, and, on the other hand, it was of supreme importance to him that all should go well with his flock, for only in the welfare of the sheep lay the shepherd's wealth.

David's *reputation* was involved in his care for his sheep. If they were thin and sickly, or if their numbers were reduced by wild beasts or lawless men; if the lambs perished on the hillside for lack of timely folding, or if any other disaster overtook them, the shepherd would not only lose his property but he would also suffer in reputation. He would be scorned by all his neighbors, and distrusted by his own family.

Again, David's *character* was involved. He was a good shepherd by birth and training, by inclination and habit. Apart from the opinion of others, he owed it to himself that, under all circumstances, he should be faithful to his trust as a shepherd.

Moreover, the shepherd's *affection* was engaged on behalf of the sheep, who recognized his voice and followed him wherever he would. He knew them each one and their peculiarities. If there was a wandering ram that was likely to lead the flock astray, he must be carefully watched, and the quarrelsome pairs must be kept well apart. The ailing mother with two young lambs needed protection from the rude crushing of the able-bodied, and the lame and the diseased must have special care and treatment. Thus the necessities of his helpless charges called forth the warm love of David's heart.

As he thought of Jehovah, the Shepherd of Israel, David realized that God's *interest* lay in the well-being of the king and the people whom He had chosen and set in the midst of the earth. They were His witnesses, the depositories of His revelation, and the instruments through whom He would extend a knowledge of His Divine will in the earth. He had formed them for His "own possession," and if they suffered defeat and disaster God's interests on the earth suffered in proportion.

It seems probable that David appreciated the fact that God's *reputation* was at stake in the welfare of the king and the nation, and that the Master Shepherd would not fail to vindicate His honor before angels and demons and men.

As a youth David had been strongly moved to stand forth as the champion of God's honor, and it was evidently in the confidence that God would back up his act of faith and deliver Israel, for His holy name's sake, that he replied to Goliath's taunting words: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel." (1 Sam. 17: 45-46.)

Moreover, God's *character* was involved in the efficient shepherding of His people. Just as a flock of sheep in the wilderness became the object of desire and of attack, by stratagem or force, on the part of the beasts of the forests, and the thieving outlaws of the mountains, so the flock of God, whether it be David and his people, or the household of faith of these later days, is the special mark for all the violence and the subtlety of Satan and his emissaries, wicked spirits and wicked men alike. Apart from His vindication before the universe of His creatures, it is clearly necessary to God's character, and to the keeping of truth with Himself, that God should fulfil His promises, and should complete His work by the triumphant deliverance and protection, the efficient supply and guidance of His people, who put their trust in Him.

But beyond all other considerations, the fact that God's *affection* is concerned on behalf of His people, is of power to rest and strengthen the hearts of David and of those who take David's words for their own to-day. Why did God love us? Ah! we cannot tell. Here is the mystery of grace. Sufficient for us is the glorious fact that God loves us after such a fashion that He *gave* His Son for our salvation, and this is the sure pledge that He will do His best—which is always enough—for our defence and guidance, our supply and our comfort. God's shepherd care—thus fully pledged—is a detailed and discriminating care. He never harasses with rebukes those who are needing comfort, nor does He minister strength and encouragement when breaking and humbling are called for. "He carrieth the lambs in His bosom, and leadeth gently those that are with young;" but also "I will destroy the fat and the strong, I will feed them with judgment." In his times of deep distress and sore perplexity it was a great comfort to David to recall how he had thought and planned, fought and suffered, sorrowed and rejoiced for his sheep, and to assure his heart of the fact that Jehovah loved and cared for him as his true Shepherd. If that were indeed so, then His planning must be wise and far-seeing. David might be deceived by the cunning of Bedouin marauders, and thus might lose his sheep, but God's wisdom could never be at fault. It is true that David defended his charge against a lion and a bear, but it taxed his strength and his courage to the full. Three lions or three bears acting together would have overpowered him and spoiled the flock. Jehovah defends His people from the fierce attack of yesterday, and from the subtle device which is still more dangerous to-day; yet His strength is never taxed to the full, He has almighty power ever in reserve. It was the God of Abraham and Joseph, the Jehovah of Egyptian plagues, and an opened sea, of the wilderness journey and the crossing of the Jordan, of Jericho and Beth Horon, who was pleased to take the position of shepherd to David. Why then should he fear or be discouraged? David rejoiced too in the personal relationship. "My Shepherd." Not alone for the great and good men of other days, but for David, the repentant sinner, was the shepherd care of God available. An added note of gladness came from the little word *is*. Not only when I was an innocent lad, and God chose me for His service, but *now* in my sore experience of sin and its wages, "Jehovah *is* my Shepherd."

David is God's messenger to us. All the comfort and strength that came to him from such thoughts as have been suggested are ours in the purpose of God, if we are truly His sheep, and are willing to be guided by Him as our Shepherd.

"I shall not want." This is a natural conclusion from the statement going before it. David seems to say: "Because the Lord is my Shepherd I shall not lack food, or drink, protection from danger, or shelter from storms. He is enough." Herein is, for the believer, an assurance of the full supply of all his needs. It is well to remember, however, that the Christian's spiritual needs may include the withholding of the temporal supply, and the permission of much that seems to contradict this utterance of David's faith. Yet God is the wise and loving Shepherd still.

I think that another lesson may be taken from this word. In our life on earth there is no worse malady than the "wanting" disease. The restless longings of the untutored natural heart cause more trouble than

all outside calamities can produce. It is of the very essence of trust that we commit all our interests to God's keeping, and give up our self wants.

"He knows, He loves, He cares, nothing this truth can dim.

God gives His very best to those who leave the choice with Him."

Does David here mean:—1st, God will supply all my needs; and 2nd, I shall be fully satisfied with what He gives?

Does the Shepherd care of God mean, to us, not only the Divine supply of all our needs, but also the Divine limitation of our wants?

This result of grace is seen in many of God's people, and it is one of the most blessed features of a life yielded up to God. Such a Divine limiting of our desires can only become a reality if we put our wills in line with His will and say, "I will not allow my heart to dwell with longing upon anything that my Shepherd has not provided for me."

Drawing in the Net.

A Chapter from "One of China's Scholars."

BY MRS. F. HOWARD TAYLOR.

THE great examination was over, and thousands of scholars, successful and unsuccessful, were travelling back to their homes throughout the province of Shan-si. Along the way, respectful congratulations greeted the new M.A.'s, pleasantly anticipating the ovations that awaited them in their native places, where they soon would be the heroes of the hour.

Among the little companies travelling southward, some were making their way over the hills to the neighborhood of P'ing-yang, carrying tidings of all that had transpired at the capital; of who had passed and who had failed; and especially of the unprecedented action of the foreigners in offering valuable money prizes to be competed for by literary men. Speculation was rife as to what possible object the missionaries could have in view. The prizes promised amounted to scores of taels.* What could they be expecting to gain in return? Surely there must be some sinister motive; some trap laid for the unwary.

Among the more cautious of the graduates, not a few were ready to warn their companions of the extraordinary power the foreigners undoubtedly possessed. There was no fathoming their motives. It was well known that they could cast spells over people in the most mysterious ways, and bewitch men with a glance. Even their books carried a peculiar odor,† no doubt some medicinal ingredient of potent influence. A wise man could not do better than avoid all contact with them, and thereby the common people would be warned to keep out of their way. But to others, more daring spirits, the opportunity of winning thirty ounces of silver for writing a single essay seemed a chance not to be lightly despised. It was too

good to lose. For whatever might be wrong with the foreigner, his silver at any rate was above suspicion, and his word was as good as his bond. In spite, therefore, of risks, scores of men made up their minds to go in for the competition.

Great excitement prevailed in many a county town and village as the scholars began to reach their homes, and the papers distributed by the foreigners were spread out for inspection, fathers and brothers gathering round with interest and surprise. In the Western Chang village, at the foot of the mountains, this was especially the case. One of Hsi's elder brothers had come back from the city, full of the strange news.

"Old-Four, Old-Four,"* he cries, "where are you? Just come and look at this. You are the man for literary essays. No one better! Here's your chance, if you are not afraid."

"What is it?" responds the scholar, coming slowly out of the inner room, strong with the fumes of opium. "What's up now? Have you heard news of the examination at the capital?"

"News—yes, indeed! Several of the fellows have returned, with degrees, as proud as can be. But look at these papers they have brought. Some announcement by the foreigner Li of P'ing-yang. Read it out, and let us hear what you think of it."

So, to the wondering group of neighbors who had crowded in, the scholar reads in loud, impressive tones:—

NOTICE.

Wishing to make plain the knowledge of the Heavenly Way, I have determined to propound six theses,† and

* A tael = 1½ ounces of silver.

† Due to the oil with which our printer's ink is mixed. The Chinese only print with Indian ink and water.

* A familiar way of addressing the fourth son in a family.

† There were four prizes offered, the first amounting to thirty taels, then about seven guineas (thirty-six dollars).

respectfully invite the scholars of Shan-si to express their sentiments concerning them, and, treating each one separately, to write essays upon them.*

The six theses are as follows†:—

The Source of True Doctrine, or the Right Way. The great origin of the Right Way is said (by Chinese sages) to be from Heaven. The sages of antiquity, both in China and in the West, "inquired into the lucid decrees of Heaven." But the tradition of the Right Way was not transmitted. Later, ancients composed scriptures and precepts, supplementing books of ceremony and music. They spoke of transmigration, rewards, immortality, and so forth. Now again one meets with those who proclaim a Right Way.‡ If one inquires whether it is from Heaven, or of men, what definite evidence is there to decide its source?

The Regulation of the Heart. The Confucianist desires to make his faults few; the Buddhist to conquer his passions; and the Taoist seeks to obtain the elixir of immortality. The Mohammedan acknowledges only one God. And all attach supreme importance to rectifying the heart. But what is High Heaven's method for the Regulation of the Heart?

On Prayer. Man's virtue is limited; the grace of Heaven is infinite. How should those who wish to receive the favor of Heaven, sincerely seek that they may obtain it, and avoid calamity?

Rewards and Punishments. That good is to be rewarded and evil punished is a great principle with wise rulers. God loves all men; and, to lead into the way of virtue, rewards and punishes the people of every age. How does He offer happiness in place of retribution, in order to lead men to avoid the sufferings of hell and gain the blessedness of heaven?

Images of the Gods. Is it permissible that those who worship the Supreme Ruler and follow the right way of Yao and Shun (ancient Chinese heroes) should bow down before idols?

On Opium. Those who wish to see the opium evil conquered, and thus to carry out the wise desires of the Government, know well the injury caused by this drug. What good methods are there for stopping the cultivation of opium, restricting its use, and curing the craving it causes?

The fifth year of the reign of Kwang-hsü, the 8th month and the 15th day. The English missionary Li issues this.

Many were the exclamations and comments that accompanied the reading, the last subject especially calling forth emphatic approval.

"That's the theme for you, Elder Brother," someone suggests, mischievously.

"Yes, but why not write on more than one? You have ability. Are there not four prizes? Write one essay for yourself and one for me, Honorable Nephew."

"And for me, Great-Uncle," put in another. "To write an essay and win a prize cannot surely lead anyone astray."

"It certainly does seem a capital chance to make money out of the foreigners, Brother," said the man who had brought the papers. "But what do you think

about their magic arts? The whole affair is curious. Are you not afraid of being bewitched, if you have anything at all to do with them?"

The younger man thought long and carefully, and looked through the papers again and again. There must be something uncanny behind it all; but for the life of him he could not make out what it was. The subjects seemed natural, and properly worded, and they were certainly full of interest. Mr. Li, the foreigner, was well known by reputation, living in the city only ten miles away. To be sure, the reports about him were strangely conflicting. Some maintained that he was a doer of good deeds and a man of great benevolence, while others could find no words strong enough in which to express a contrary opinion. But in any case there would be no occasion to come into personal contact with the foreigner. To study and write quietly in one's own room could surely do no harm. So, by degrees, Hsi made up his mind that he would go in for the competition, and at the same time do his neighbors a good turn by writing four essays instead of one, reserving, of course, the best for himself.

This determination reached, Hsi had to begin work in real earnest, reading up the literature that accompanied the theses. Something of the old scholarly enthusiasm seemed to return to him that autumn evening, and, even in spite of himself, as he read on, he could not help being interested. Had he met with such teachings long before, how different his life might have been. But now it was too late to change, even if the new doctrine were true. After all, it was easy enough to talk about the Right Way and the Regulation of the Heart; but, practically, who could attain it? Prayer might be right enough for those who had the favor of the gods: they might be able to avoid hell and aspire to the happiness of heaven; but what could he, a helpless opium smoker, expect—in this life or the next? As to any power that could make it possible for a man to break off opium and begin life afresh—if such a power existed—neither he nor any one else had ever heard of it.

But sometimes, as he wrote his essays, chiefly at night, because the house was still, he seemed to have a sense of some unusual Presence; and several times he was conscious of a strange, bright light, that came distinctly from above and rested over the doorway of his room.

"See," whispered his wife, "the gods have sent you a token! Certainly you are to win the prize."

"Yes," thought the preoccupied scholar, "it must be a sign from the gods."

But afterwards he used to say, on the rare occasions when he alluded to this experience: "It must have been a Divine intimation of the enlightenment of the Holy Spirit, that so soon was to come from above."

Meanwhile Mr. David Hill had returned to his home at P'ing-yang, and was busy with arrangements for awarding the promised prizes. A hundred and twenty essays had been sent in from all parts of the province. These were first read and arranged by competent native scholars, who carefully selected the best, which were then submitted to

* A packet of Christian books and tracts was supplied with each copy of the theses, so that the subjects might be studied.

† The wording of the theses may seem peculiar. They were purposely expressed in as Chinese a form as possible, in order to commend them to Confucian readers.

‡ Referring to the preaching of missionaries.

Mr. Hill and Mr. Richards, who awarded the prizes. When the final results were declared, great was the delight of Hsi and his friends to find that his essays had been successful. Under different names, he had carried off three out of the four prizes.

The next step, of course, was to go to P'ing-yang for the money; and this, though apparently simple enough, was the cause of much anxiety in the family of the successful scholar. So far, no serious risk had been run, for there had been no actual contact with the foreigner; but to go in person to his house, and receive the money from his hand, was a very different matter. That, Hsi determined he could not and would not do, if it could possibly be avoided. The only way was to get a substitute, and a suitable one was soon forthcoming in the person of his

went out to receive him courteously. He had been interested in the successful essay, and desired to obtain an interview with the writer. But as soon as he saw the young countryman, he knew there must be some mistake.

"Have I the honor of addressing the distinguished scholar Hsi?" he inquired kindly.

"No, sir," replied the young man; "my unworthy name is Liang. I have come on behalf of my elder brother to receive the honorarium bestowed on his paltry composition."

"Sir," was the unexpected reply, "the silver can only be given into the hands of the gifted writer himself. I fear it will be necessary to trouble him to come in person."

This being final, the only way out of the difficulty was to inform Hsi, who was not far away, and to con-



Photo by]

AMONG THE MOUNTAINS OF NORTH CHINA.

[xx.

wife's brother, who was a daring sort of fellow, and quite willing to undertake the job.

But then a new difficulty arose. The young man was ready enough to go and get the money, but whether he would be equally willing to transfer it to the rightful owner seemed more than doubtful. So an arrangement was come to that, as the sum was considerable, Hsi should go with him to the city, and wait outside the house while he obtained the silver; and that then they should take it to the silversmith's together, and have it weighed and examined; by which means Hsi hoped to get into his own hands at any rate the larger portion.

Accordingly the two men travelled into P'ing-yang, half-a-day's journey over the plain; and Liang, the brother, presented himself at the foreigner's house. Mr. Hill, well pleased to hear that the prize-winner had come,

vinced him that he must go himself if he wanted the money. Very reluctantly the scholar yielded, and followed his guide to the house in the quiet street. A handsome doorway entered a spacious porch, from which a view could be obtained of the courtyard beyond. Seeing nothing to arouse his fears, Hsi ventured in, and called for the gatekeeper, when, to his immense relief, a nice-looking Chinaman appeared. Bowing politely, Hsi inquired his name.

"My unworthy name is Song," replied the old gentleman, who was none other than Mr. Hill's first convert and devoted friend. "But forgive me; I have not yet inquired your honorable title."

"My insignificant name is Hsi," replied the guest. "May I hope for the honor of an interview with the English teacher Li?"

"Mr. Hill will be delighted, sir. He is anxiously awaiting your coming. Pray enter the guest-hall and drink tea."

A good deal reassured by the presence of Song, and one or two other Chinamen who dropped in, Hsi began to look about him, and ask a few questions as to the foreigner and his manner of life, keeping an eye on the door, however, by which Mr. Hill must appear.

"Are you not afraid, old teacher Song, to be so much in company with the foreigner, by day and by night?"

"Why, sir, what should I fear?" was the smiling reply. "Do you see anything alarming, or feel conscious of magical influences? I see you do not venture to drink our tea. But indeed, sir, such fears are ungrounded."

"Yes," chimed in the brothers Lee, "the more we are with the foreign teacher the more we love him."

Annoyed at being caught, Hsi lifted the cup to his lips, bowing politely; but nothing would have induced him to drink a drop of the foreigner's tea. Still things were not so bad as he had expected. He must be on his guard, however, and make his escape at the first opportunity.

Presently, steps approaching caught his alert attention. A rather tall, slender man, in Chinese dress, entered the room. Hsi heard someone say:

"The teacher Li."

He arose at once, and met the stranger in the middle of the room with a profound bow, which gave him time to notice the blue cotton gown, white calico socks, and native shoes worn by the missionary; but for a moment he dared not raise his eyes to the face he almost dreaded to see.

Mr. Hill, returning his salutation, constrained him to occupy the place of honor, taking himself a lower seat at the opposite side of the table. The pleasant voice was prepossessing; and as the missionary turned to pour out fresh tea for his guest, Hsi at length looked up, to take him in with one swift, searching glance.

How much may be compressed into a moment. A whole lifetime of prejudice and suspicion melted away from that proud, cold heart, like snow before the sun-

shine, with just one look into the quiet, radiant face of David Hill. Years afterwards, Hsi said of that moment:

"One look, one word, it was enough. As daylight banished darkness, so did Mr. Hill's presence dissipate all the idle rumors I had heard. All sense of fear was gone; my mind was at rest. I beheld his kindly eye, and remembered the words of Mencius: 'If a man's heart is not right, his eye will certainly bespeak it.' That face told me I was in the presence of a true, good man."

So, after weary years, those two were brought to meet. Side by side they sat at last: the Confucianist, disarmed of all antagonism, friendly and satisfied; the missionary, his whole heart filled with sympathy and longing for the soul he had come so far to bless. "God's clocks keep perfect time." Through all the years, the moment had been fixed. For that hopeless, opium-smoking Chinaman, life would never be the same again; and for David Hill, to all eternity a star of singular brightness lit up the crown that he should lay at the Master's feet.

Kindly and courteously the missionary complimented his guest upon the admirable essay that had won the prize, saying that some learned scholars at the capital had seen the paper and commended it highly. Tea having been drunk, the silver was produced and handed to Hsi, who received it with many polite protestations of his unworthiness. As soon as the money was in his possession he felt impelled to go, and the thought flashed through his mind:

"Perhaps, after all, this foreigner is just bewitching me! Better leave at once and see him no more."

Noticing his uneasiness, Mr. Hill made no effort to detain him. He was far too wise to be in any hurry. Letting him have plenty of line, he bade him a friendly farewell, and said nothing about meeting again.

Greatly pleased, Hsi went home with the silver. Thirty taels was a small fortune in those hard times. His wife and family were delighted to find that he had succeeded in getting the money and come back none the worse. And there, for the time being, the matter rested.

A Year of Service in Yun-nan.

BY REV. J. MCCARTHY.

WE are thankful that the work in this province during the year 1903 has not been at all hindered by difficulties with the authorities or people. Indeed, in some cases, the officials have manifested decided friendliness. In this we see the direct hand of the Lord and believe it to be the answer to many prayers. Only as the Lord restrains and overrules can we, with reason, expect that Chinese officials, whose perquisites depend upon the continuance of all things as they have been, should look with favor upon those whom they must regard as the representatives of the troublesome outside world.

Then, while it remains a fact that all officials, except

the very lowest, are compelled by their position to be idolaters, there can be no hope that officials, as such, will ever look with favor upon Christianity. Heartily to accept it, would be to give up their position, and to cease to be officials. If the Lord in His mercy influences them to allow us to lead a quiet and peaceable life, we would give Him all the praise, and desire to make the best use of present opportunities to preach the Gospel to every creature—rich and poor alike—whenever He gives openings.

While the work has been continued as vigorously as possible, with the limited resources at command, both at Bhamo and Ta-li Fu, and numbers have had the claims of the Savior brought before them, we cannot yet speak

of any decided turning to God on the part of those who have heard, and we still wait on the Lord for the outpouring of His blessed Spirit, so that of the seed sown there might soon be an abundant harvest to the praise of His holy name.

Bhamo. The lack of a Christian helper in the work at Bhamo has been a great hindrance to its growth. We are praying that some of the large churches, in provinces near the coast, may be led to remember that they first heard the Gospel from men of other provinces, and so be prepared to send forward some of their best men to help in the more needy parts further west.

Mr. and Mrs. Selkirk have been kept in good health, for which we are thankful, as there has been a rather unusual amount of sickness with many deaths in the Chinese and native quarters of the city this year.

Ta-li Fu. At Ta-li Fu, Messrs. McLean and Embery have also been kept in good health, with the exception of one or two slight illnesses, and have been able to get on with the study of the language, and also to do a good amount of chapel preaching and Bible-class teaching, as well as book-selling and out-door preaching in the city and suburbs. All this labor cannot be in vain, though as yet we do not see very much result.

Mr. McLean was able to take a journey of several weeks to the home of the soldier who seemed to be converted some time ago. Mr. McLean was glad to find him, while very much persecuted by his own family, yet still confessing the Lord, and the visit was evidently a great cheer and help to this lonely brother. Much more might have been made of the journey, however, if there had been a Christian helper to accompany Mr. McLean.

Need for Medical Men. Though Dr. Clark has been expected in Ta-li Fu for nearly a year, we have still to report that he has been detained in the Kuei-chau Province, on his way to us, to give necessary help there, and he may not be able to reach his station for another couple of months, even if other needs do not meanwhile arise.

The work in the eastern part of the province has been a little more encouraging, though here, too, we have to mourn over the carelessness and indifference of many

who have a very clear idea of the truths continually brought before them. Still, there have been some indications of the Spirit's work, and we are praying and hoping for much greater things at a not distant date.

Yun-nan Fu. In Yun-nan City, not only among the Chinese heathen, but also among the Mohammedans of the southern suburbs, work has been continued. Many for a time seem interested, but when they are brought to the place of decision, they too often turn away and decide for the world and the flesh, instead of for the Savior.

The opium vice holds great numbers in a thralldom that only the mighty Spirit of God Himself can break. We continue to look to Him for His power to be manifested in the deliverance of many. Numbers hear the Gospel, however, and as we have herein the power of God for men's salvation, we are thankful that so many come to listen, and that we are allowed to preach in peace. There are several that we consider to be really looking to the

Lord for salvation, but who need further instruction in His work before being received into the church.

Six men have been baptized and received during the year, by Mr. Stevenson, in the church at the north-west House. At the South Gate House, Mr. Rhodes has not yet received any into church fellowship, though there are a few who may soon confess the Lord



THE "FIVE GLORY TOWER," TA-LI FU, YUN-NAN.

The main street passes under the Tower. From this Tower the Mohammedan Sultan, Tu-wen-shu, with his retinue, witnessed the entrance into the city of Louis de Carne and his French expedition, about 1874.

in baptism. Many Mohammedan women have also heard the Gospel message from Mrs. Rhodes in the street-chapel outside the South Gate.

During the last quarter of the year, the work has been greatly hindered by the prolonged and dangerous illness of Mr. Graham from typho-malarial fever. His wife and child also had a milder attack of the same disease. In their case it only lasted about three weeks, but Mr. Graham's condition for many weeks was most critical, and at times it seemed a question as to whether he could recover. As he needed careful attention day and night for ten weeks, all the men in the station had to give a good deal of their time in caring for our brother, and the mental and physical strain was considerable. The Lord has mercifully raised him up again after twelve weeks in bed. Mr. O. Stevenson and family were hindered from

leaving for home, as they had planned, by the illness of Mr. Graham. As he is now so far recovered they are preparing to leave soon, and Mr. Graham, assisted by Mr. Fleischmann, from Kuh-tsing Fu, will carry on the work in the north-west House.

All the children in the station have had serious attacks of illness during the year, but all have been again restored to health. We are much indebted to the doctor on the staff of the French Consul-General in this city, who has kindly attended all our sick ones, without fee or reward. We feel that under God we owe Mr. Graham's preservation in life to Doctor Delay's unremitting and skilful care.

Kuh-tsing Fu. At Kuh-tsing Fu there has been a steady progress in the work during the year. This is especially the case in connection with Mr. Harding's church in the south-east of the city. There have been six baptized, but there are more than twenty who are not yet received, though there is good ground for hoping that they have not only given up idolatry, but are really trusting in the Lord for salvation. The Christians have arranged to pay for the time of two of the best-instructed among them to visit the villages around. These two brethren will spend the early part of the day in Bible study with Mr. Harding and then go out visiting in the afternoon. This will be continued while they have no work to do in the fields. Several villages are visited regularly every week, and there is an amount of interest springing up that is most encouraging. Still we wait for the showers of blessing.

We welcomed our brethren Fleischmann and Hanna to this station, and they have been staying, till Mr. Fleischmann had to leave for Yun-nan Fu lately, with Mr. and Mrs. Harding, studying the language, and helping in the work as they have been able. The attendances at the Sunday services here have been most encouraging during the greater part of the year. Already Mr. Hanna has been able to have a class of about fifty boys on Sunday afternoon, to whom he teaches hymns and portions of Scripture, keeping their attention for an hour.

Miss Simpson, Miss Popham, and Miss Glanville have continued the work among the women when it was possible, but during the last six months most of the ladies' time has been taken up with nursing, both in Kuh-tsing Fu and in Yun-nan Fu. The main part of the responsibility in Mr. Smith's case was resting on Miss Popham, who, as a skilled trained nurse, did all that possibly could be done, under Dr. Delay's instructions, for the relief and help of Mr. Smith. During the course of such a long illness the help of all who could help was of course gladly given, and we are thankful for the strength and grace given in a time of very peculiar need.

We must not omit to mention how gladly we have heard of Miss Roxie Wood's coming to labor in this province. She would have been among us before this time but that the difficulty of escort could not be overcome, and we are expecting her very soon. [Miss Wood arrived shortly after the date of this report, which is Feb. 6th.—ED.]

Tibet, the Land of Long Desire.

THE expedition which has been sent into Tibet by the Viceroy of India, acting by authority of the British Government, is directing the attention of statesmen in many countries toward "the great closed land." The newspaper reports are also leading the public to think about Tibet, and to take an interest in matters concerning it, to a larger extent than ever in the past. It seems right, therefore, that we should take this opportunity of giving such information as may serve to deepen the intelligent and prayerful concern of our readers for the work of God, as it is now being carried on at several points on the borders, and for the future of its people in relation to the Gospel.

We learn that previous to the year 1720 Tibet was an independent kingdom, but at that time a rebellion against his rule led one of the hereditary kings to put his country under the protection of the Emperor of China. Two high Chinese officials were then sent into the country, and located respectively at Shigatse, the capital of Tsang or Eastern Tibet, and at Lhasa, the capital of U or Western Tibet. The present day successors of these officials are directly responsible to the viceroy of Si-chuen, and through him to the throne. They are called Amban or An-pan, which we may freely translate as Controller.

A POLICY OF SECLUSION.

Acting on instructions from the home government, these Controllers use every effort to prevent any foreigners—

and particularly the English—from entering Tibet. In this they are ably seconded by the Lamas, who fear for the continuance of Buddhist supremacy and priestly rule over the land if missionaries and merchants are allowed to enter. In order to give effect to this policy of seclusion, the southern frontier, guarded as it is by the almost impassable barrier of the Himalaya, is further strengthened by the best fortifications of which the country is capable. The other frontiers are guarded with almost equal care, and thus it comes about that although various travellers and missionaries have entered the country from different points, they have with a very few exceptions always been stopped and deported before reaching Lhasa.

The only Englishman who ever entered the capital was Thomas Manning, an unofficial traveller, who made his way to Lhasa in 1811, and succeeded in obtaining an interview with the Dalai Lama himself, whom he speaks of as "a merry boy of seven years old." It is believed that the only European who has ever crossed through Tibet, from India to China, was a Dutchman named Van de Putte, who accomplished this task in the 18th century, and also visited Lhasa on his way. One or more Romish priests have penetrated to the city, but no particulars of their adventures there are available. In 1871 Col. Prejevalski, a Russian official, started from Kan-suh, but was stopped when still five hundred miles

from Lhasa. Eight years later he made another attempt, which he was prepared to back up by force, but he was eventually compelled to return when within 170 miles of his coveted goal.

Captain Gill was turned aside at Batang, on the Szechuen frontier, in 1877, and had perforce to journey south-east to Ta-li Fu, and then south-west to Bhamo in Burma.

Mr. W. W. Rockhill—at that time secretary of the U.S. Legation at Peking—entered Tibet on the Kan-suh side and travelled westward and then southward, till he was stopped by the chieftain of Jye-kundo, and had to turn eastward and leave Tibet at Ta-chien-lu. A second journey four years later covered more of the country, and ended at the same place.

In 1869, M. Bonvalot and Prince Henry of Orleans made a determined attempt to cross Tibet from the north. They succeeded in getting as far south as Dam, where officials from Lhasa stopped them, and gave them a guide and provisions for the journey to the Chinese frontier at Batang. In 1891, Captain Bower of the Indian army, started from Ladak with a Chinese passport, which had been obtained from Peking. This was disregarded, however, and he was turned back.

Besides these efforts of travellers and political agents, several missionaries have entered the country, and have in the same way been expelled, usually by way of Ta-chien-lu.

ENTERING IN DISGUISE.

In addition to these open attempts to reach the capital, various efforts—some of them successful—have been made in disguise. In 1854, two R.C. priests, Cabet and Huc, disguised themselves as Lamas, and said that they came from the west to study the Buddhist faith. They were well received by the Tibetans, but the Chinese officials deported them to Canton.

About twenty-five years ago, a Bengali, named Sarath Chandra Das, was sent into Tibet to make investigations into the condition of the country and people. He was a secret agent of the Indian Government. Disguised in the robes of a Tibetan Lama he was able to spend three months in the monastery of Trasilumpo, and then went on to that of Sanding. This is one of the wonders of Tibet, being a great house full of monks yet ruled by a woman. She is said to be an incarnation of the Goddess Dorge Pagmo, and she is the only woman in the land who is allowed to ride in a sedan chair. Coming from

this monastery the Baboo was able to enter Lhasa, and even to have an interview with the Dalai Lama without arousing suspicion. At this time the great ruler—in name—of the Buddhist religion and of the country of Tibet, was a child of eight years old. Chandra Das gave the boy an ingot of pure gold, and received his blessing in return.

THE GREAT CATHEDRAL TEMPLE.

He visited the great temple, which is the centre of Mongol and Tibetan and North Indian Buddhism, as that at Kandy, in Ceylon, is the sacred place of the Buddhism of Ceylon and South India, and in lesser degree of Burma and Siam. He saw the images of over four hundred gods and deified heroes of Buddhism, and thousands of people from all parts of Tibet and surrounding Buddhist lands making meritorious circuits round the effigies.

About a year ago, it became known in Europe that a secret service agent of the Russian Government had succeeded in entering and living [in] Lhasa for more than a year. More recently some account of his journeys has been given to the world, together with a number of photographs which he was able to take. This man was a Buddhist of the Buriat tribe, from northern Mongolia, an educated man, who speaks Russian and Tibetan. He passed as a pilgrim to the sacred shrines of his religion, travelling with a party of Mongol pilgrims, and he succeeded in his mission.

AFTER TEN YEARS OF WAITING.

This and other signs of Russian activity in Tibet have had their influence in leading Lord Curzon, the able



THE DOMESTICATED YAK OF TIBET, LOADED.

Viceroy of India, to press for the carrying out of the convention signed in February, 1894, which the Tibetans had persistently violated. Bishop B. La Trobe, of the Moravian church, says: "With much patience the Indian officials have sought every means of coming to an understanding with the proper authorities. It is only after using every other method that at last Colonel Young-husband, a man of mature judgment and wide experience in Central Asian affairs, and Mr. Claude White, an officer with intimate local knowledge, were sent to parley with the Tibetans and Chinese. For their safety and the prestige of Great Britain it was necessary that a sufficient guard should accompany them. . . . Sooner or later the barriers, which the fears of the Tibetans have erected around their mysterious capital, must fall." F. A. S.

(To be Continued.)

Tidings from the Provinces.

News Notes.

MR. CHAS. H. GREEN writes that in the district between Hwuy-luh and Shuen-teh, Chih-li, there are over eighty promising enquirers.

NEWS HAS REACHED US during the last fortnight of the baptism of forty-two converts in Kai-hsien and out-stations in Si-chuen.

MR. OWEN STEVENSON reports that four men were recently received into the fellowship of the Church in Yun-nan Fu. Amongst those baptized is a literary graduate who has for nearly a year taken a decided stand for Christ.

FROM THE SIN-TIEN-TSI DISTRICT, Miss F. M. Williams writes that God is blessing in the work. Since she previously wrote, two men of different families have burned their idols, and others who have hitherto held aloof from worship are beginning to attend on Sundays.

MR. CECIL SMITH reports that an enquirer has brought his ancestral tablets (thirteen in all, the oldest being in the time of Kang-hsi) to the hall, where he burnt them in the presence of a number of catechumens. The aspect of the work in Kwei-yang, Kuei-chau, seems to be brighter than it has been for some time.

MR. ALDIS writes that a number of Christians in the out-stations in his district have had a few days' united gathering at Pao-ning, Si-chuen, when he had the joy of baptizing thirty-four converts. At the close of the last meeting, promises and annual subscriptions from the native Christians for the Diocesan Fund for the support of native evangelists, amounting to 127,000 cash (64 dollars), were made.

MR. FORD, writing of a visit which he recently paid to Ki-hsien, Ho-nan, tells us that a great change in the attitude of the people has taken place since he was in this city last. Twenty literary graduates called upon him and listened to the preaching of the Gospel as quietly and attentively as the simple country folk. In five days he and his native helpers sold 3,000 cash worth of Gospels and tracts.

MR. BLOM informs us that he has at last secured a small house in Ho-nan Fu. The magistrate kindly registered the deeds and otherwise gave his assistance in arranging the matter of the rental satisfactorily. Opposition is very strong, and seeing that every other means of intimidating the landlord has failed, some of the people have threatened to pull the house down when the present occupant moves.

MR. RIRIE reports that a native conference was recently held in Kia-ting, when about one hundred men came by invitation from the out-stations, paying their own expenses. The meetings, which lasted four days, were partly devotional, partly evangelistic, and partly business in character. During the conference, five men were baptized, and the converts and enquirers were much helped by their mutual fellowship.

LITERATURE IN CHINA. The following interesting figures show what a wonderful field for the circulation of Christian literature presents itself in China. In the twenty-fifth report of the Chinese Tract Society (1903) it is stated that they have printed 51,500 copies of books and tracts during the year. Reckoning these in 12mo pages, they would make 15,453,650 pages. Among the works of this Society are a series of commentaries on the Bible. Those on the New Testament were completed several years ago, and those on the Old Testament are now well advanced. In the sixteenth annual report of the Society for the Diffusion of Christian and General Knowledge among the Chinese, it is shown that the publications of the Society during the year have been largely in advance of the figures of 1902. In new books, 11,434,600 pages have been published, which is an increase of about 33 per cent. on the previous year. In reprints there have been 14,919,280 pages, or an increase of about 180 per cent. Thus the grand total for reprints and new books for 1903 amounts in pages to 25,353,880, or an increase of about 117 per cent.

MISSION WORK IN WEST CHINA. In the January issue of the *West China Missionary News* is given a list of Protestant missionaries in West China at the close of 1903, together with a list of the stations and out-stations occupied by the various societies. From these lists it appears that, in the three provinces, Si-chuen, Kuei-chau, and Yun-nan, there were in all some 265 missionaries, including those on furlough. The total given four years ago was 177, besides Bible Society agents, so that there has been a gain, beyond the filling of vacancies caused by death and removal, of over eighty workers. Si-chuen, with a total of 207 missionaries at the close of 1903, shows a net gain of more than sixty during the last four years. When the troubles of 1900 and the subsequent Boxer unrest is remembered, it will be seen that there is much cause for thanksgiving. The first Protestant mission station was opened in 1877 by Mr. J. McCarthy. Eighteen years ago there were only two cities occupied by Protestant missionaries in the whole of the province. Now there are thirty-two centres where missionaries reside, and the lists show about ninety walled cities and 130 smaller places where Christian worship is observed. While what has been accomplished is but little when compared to what yet remains to be done, the past is an encouragement to go forward. It proves that the past labors in the name of the Lord have not been in vain. To Him be all the glory.

Kiang-si.

NAN-KANG FU.—“We have given away a great many Gospels and tracts during the past ten days, the Christians helping to distribute them. Everywhere we found people ready to read a book, not having anything to do during the holiday season. The country people especially are eager

to get books, and some are willing to buy them.

“It was interesting to notice the reception accorded us by the different ones to whom we presented a tract and Gospel. One man is most hearty and loud in his applause; he makes several bows and wishes to pay for the handsome gift. Another man is slow to receive it, and says he cannot read. He looks on the book with suspicion and asks what it is all about. While he is looking at it another man comes up and knows just what you are doing. He can explain your object in two sentences—“Good deeds!” “A worthy matter!” he exclaims, and takes a book. A few students look at the books but wish to pick and choose. One of them persists in seeing every kind of tract you have in your hand and would have several of them, but just those that begin with a quotation from the Confucian classic. Much seed will be sown, we trust, through these books for we asked the Lord to direct us in the distribution of them.

“The Feast of Lanterns is now on and will be over by the 15th of the month. The customs vary in different places but with us here it is entirely connected with idol worship. In each section of the city the people make dragon lanterns and about the 11th or 12th a great idol procession with dragon lanterns takes place. They speed from house to house, going in where they are made welcome. The dragon is worshiped by the household, and explosives are let off in its honor.

“In speaking of the dragon, Mr. Liu, a Christian shop-keeper, always says that it's the serpent of Eden, and that while God took off its feet and cursed it, saying, ‘Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life,’ men are lifting it up and becoming feet for it, honoring what God has cast down, and all in the name of ‘good fun.’

“Dear friends, pray for this nation, and do all you can to send the Gospel light.”—Geo. H. Duff.

Ho-nan.

YEN-CHENG.—“The new year has already been well entered upon. As we look back on the past we have to thank God for very much. Two years ago there was not one witness for Christ in this large city and district. Yen-cheng people were joined to their idols. There was none that sought after God, no not one. But as of old, our risen Lord still sends His disciples “into every city and place whither He Himself would come” (Luke 10: 1). In May, 1902, with a native evangelist, I paid my first visit to the city. We preached Christ daily to the many who came. After several visits we eventually succeeded in renting a small house, which we took possession of on the 27th of September, 1902. On the 11th of August, 1903, we were able to move into our new house at Lo-nan-ho, two miles from the city, and one mile from the Peking-Hankow railway station. The house which we purchased is situated in a healthy part, and on one of the

busiest streets of the city, making it very suitable for our work.

"We have now five enquirers. One man lives twenty miles, another fifteen, and another ten miles from here. They come in to the services very frequently, and are learning the Word of God in their homes. We have had services every night for the workmen engaged on the buildings. The head carpenter is the only one who really seems interested in the Gospel. He has attended the services every Sunday for the last five months. He told us, to our great joy, a few weeks ago, that he had burnt all his false gods. We have about twenty persons at our Sunday service, and last Sunday forty were present. We have good numbers every day in our street-chapel, when the Gospel is preached and tracts are sold.

"Very few women came to see us at first, but now that I am doing some medical work, and since my wife has been out to some of the villages round about, a few come in nearly every day.

"Last month, amongst other cases, I had a man with a broken arm, and another with a broken thigh bone. The latter I kept on the premises. A relative of the man waited on him. I took the splints off yesterday, and let the man sit up for the first time. He seems most grateful for what we have done for him. His mother and father, who live at Pei-u-teh, twenty miles away, have both been in to see him. I hope this case will be the means of awakening an interest in the Gospel in that district.

"The railway bridge which is about two hundred and forty yards long and built of iron, is now completed, to the wonderment of the natives. They used to say that the foreigners might succeed in building a bridge in their own country, but never over such a large river as the one here! We can now travel to Hankow in one night and one day. This will mean a great saving of time for workers coming and going."—*C. N. Lack.*

Shan-si.

TSO-UI.—"I am sure that you will be interested to hear of the classes for giving systematic Biblical instruction, which have been held for the converts and enquirers here at Tso-ui during the past five weeks. Day by day we have prayerfully studied the Word of God, and the working of His Spirit has been manifest amongst us. The result has been that many of the Christians have confessed their shortcomings, and given themselves more wholly to the Lord; and on the last days of the meetings many of the enquirers asked our prayers, and not a few, especially women, gave their hearts to the Savior. It was remarkable to see how most of those present burst into tears, some in praising God and others in confessing sin.

"Another thing that will gladden you, I think, was the joy and willingness of our Chinese friends in offering their gifts for the Lord's work. Some gave me Tls. 2, others Tls. 3 or Tls. 4 silver, while others gave 2,000 big cash, and every one of the children came with a shining face,

bowed and said: 'Here are 100 big cash,' 'here are 50,' or 'here are 10 cash for the Lord's work.' It was indeed a sacrifice, for they are all poor people. Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him. The Lord is working mightily, and we hope to see marvellous things."—*August Karlsson.*

Si-chuen.

SUI-FU.—"This has been a beginning of years for us, for within the past twelve months we have seen the good hand of the Lord upon us, doing for us far above all we asked or even thought. During the year thirty-two new members have been added to the church, and our new chapel has been built and opened. Three of our members have been gathered home, one within a few days of his baptism, and one has been restored to fellowship, after suspension, thus making a net increase of thirty to our roll.

"During the spring I made a journey to a number of our out-stations and was greatly cheered by seeing the evident sincerity of so many seekers after the Truth in each district. Some of these had already suffered much for the Gospel's sake, and in some cases were rejoiced that they had been counted worthy to suffer with and for their Master.

"My two native helpers have spent most of their time visiting these country enquirers, teaching and exhorting, so that we look for great things in the near future from our out-stations, by the blessing of God. Two colporteurs of the National Bible Society of Scotland, have also paid several visits to the district during the year, scattering the Word of life. They met with good success in their sales, and were greatly cheered by the attention paid to their preaching, even on busy market-days.

"My boys' school has kept up in numbers and interest, and thus we have been brought into contact with a number of families who would otherwise perhaps never have heard of Jesus' love.

"My dispensary has been largely patronized as usual, and many sufferers have not only received physical help, but have through this means heard of and seen something of the love of Jesus. Nothing reaches the hearts of these ignorant, superstitious people so readily as rightly directed medical work. It breaks down prejudice, inspires confidence, and thus enables the worker to reach the hearts of the people with his message. No fewer than 1,710 patients have received help from us during the past year. Many of these were serious cases. This considerable medical work involves no charge upon the funds of the Mission.

"A Boxer rising which might have proved very troublesome was nipped in the bud by the arrest and execution, a short time ago, of the leader. This event proved too much for the zeal of his followers, who thought discretion the better part of valor, and disbanded. The building of the new houses for the Mission which has occupied so much of my time for some months is nearly completed, and

we hope to be able to occupy one of the houses in April. This will be a great boon to us and we trust will help us to better fight the malarial fever which has troubled us not a little since our return from furlough. We commend our work, our station, and ourselves to the prayerful sympathy of friends in the home lands."—*A. H. Faers.*

Monthly Notes.

ARRIVALS.

February 22nd, at Shanghai, Mr. T. James (ret.), from England. Mr. A. H. E. Weise, from Germany.

March 6th, at Shanghai, Dr. J. A. and Mrs. Anderson and three children (ret.), Miss P. A. Barclay (ret.), and Misses E. H. Morton, A. G. Leith, and A. E. Eldridge, from England; Miss Ramsten (ret.) and Miss Wetterstrand, from Sweden.

March 13th, at Shanghai, Miss H. A. Hagsten, from America.

April 19th, at Vancouver, Mr. J. B. Miller, from Shanghai.

DEPARTURES.

February 22nd, from Shanghai, Dr. F. Howard Taylor and Howard Taylor, Jr., for England.

March 12th, from Shanghai, Mr. and Mrs. A. Bland, Mrs. A. Wright and three children, and Dora and Lulu Clarke, for England; Mr. and Mrs. F. H. Neale and two children, for England en route to Canada; Rev. H. Wupperfeld, for Germany.

April 9th, from New York, Mr. W. Grundy, for Liverpool.

April 16th, from San Francisco, Mr. and Mrs. G. T. Howell and child, for Shanghai.

MARRIAGE.

February 27th, at Chefoo, Mr. T. G. Willett to Miss Florence Campbell.

BIRTHS.

November 27th, at Hsing-ping, Shen-si, to Mr. and Mrs. S. Bergstrom, a daughter—Estrid Theodora Paulina.

January 1st, at Philadelphia, to Mr. and Mrs. Lewis, a son—George Wilfred.

January 25th, at Ping-liang, Kan-suh, to Mr. and Mrs. D. Tornvall, a daughter—Sofia Matilda Ottilia Yngeborg.

February 21st, at Shanghai, to Mr. and Mrs. James Stark, a daughter—Dorothy Adeline.

DEATHS.

January 29th, at Sah-la-tsi, Shan-si, Mr. E. Jacobsen.

Recent Baptisms.

SHAN-SI—

Uin-cheng... .. 3*

SI-CHUEN—

Kia-ting 5*

Kai-hsien out-stations 42

50

Those marked thus * took place in 1903.

Editorial Notes.

MONTHLY TEXT.—*"The idols of the heathen are silver and gold, the work of men's hands. They that make them are like unto them: so is every one that trusteth in them."*—PSALM 135: 15, 18.

THE Russo-Japanese Conflict is of deep interest to all who are concerned in the future of mission work in Eastern Asia, and the question is often asked, "How will the struggle affect the work of the missionaries?" In reply we are thankful to say that, according to letters received lately from Shanghai, the war has caused no excitement, and, in the interior at least, very little interest on the part of the Chinese. There is good reason to anticipate that mission work in China proper will continue without disturbance from this cause.

The Article on Tibet will (D.V.) be continued in CHINA'S MILLIONS for June and July, when we hope to refer to some of the curious social and religious customs of the Tibetans, and to give some account of the present position of missionary effort among them. In obtaining material for the article the writer has made large use of the late Miss Annie W. Marston's admirable book, "The Great Closed Land," and of the facts which she has collected from "Mongolia," by Lieut.-Col. Prejevalsky; "The River of Golden Sand," by Capt. W. Gill, R.E.; "The Land of the Lamas," by W. W. Rockhill; "Across Tibet," by Gabriel Bonvalot; "Narratives of the Mission of George Bogle to Tibet, and of Thomas Manning to Lhasa," by C. N. Markham, and also the "Proceedings of the Royal Geographical Society." Bishop La Trobe is quoted from "Moravian Missions."

"Drawing in the Net" (page 51) is one of the later chapters in Mrs. Howard Taylor's book, "One of China's Scholars," of which a new edition has just been published, in uniform binding with its sequel, "Pastor Hsi, One of China's Christians." Full advertisements of both books will be found on the last page of our present issue.

Mr. W. Grundy, from Ping-yang, Cheh-kiang, left us for England, on the 6th inst., after a visit of several weeks. This time was spent for the most part with Mr. and Mrs. Searle—who come from the same district in China—at London, Ont. We trust that our brother's furlough may result in speedy and complete restoration to health.

Mr. and Mrs. Geo. Howell, who have been rendering most valuable help in the work in Philadelphia for about eighteen months, came to Toronto on April 7th and left—after speaking at the prayer meeting—on the night of the 8th. They have returned to China by the desire of the General Director, in order that Mr. Howell may assist Mr. Hayward in the constantly increasing duties of the Treasurer's department in Shanghai. This is rendered necessary by the continued ill-health of Mr. J. F. Broumton, the treasurer, who is now in England. It is a great joy to our friends to go back to China, and renewed health on Mrs. Howell's part has enabled Dr. Kelley to give his approval of their doing so. We trust that those who knew and loved them here will continue to remember them and their work before God.

Mrs. Stott arrived in Toronto, on April 27th, from Philadelphia. She has spent three and a half months in a missionary tour through the Southern States, and God has both

sustained her strength for the service and honored her testimony. She hopes now to take a month of rest preparatory to leaving for further meetings.

Mr. J. B. Miller, of Tong-lu, on the T sien-tang river in Cheh-kiang, came across the Pacific in the "Empress of China," and arrived in Toronto on April 27th. We last saw our brother, among his own people in Tong-lu, after having enjoyed the pleasure of his company for more than two weeks on a boat journey, and amid the stirring scenes accompanying the official funeral of the martyred missionaries in Ku-chau. Mr. Miller spent four years in business in Montreal, and was sent to China nine years ago by the Council for North America. He will spend a short time with us in the home, and then visit friends in Montreal and the Mission Home in Philadelphia, and later in the summer he will cross the Atlantic to spend the remainder of his furlough among relatives and friends in Scotland.

Mr. and Mrs. Helmer have been absent from the work in Toronto for some four weeks, seeking renewal of strength in change and rest. While away from home, they have visited Philadelphia, being the guests at Germantown of Miss C. L. Huston. It has been a cheer and comfort to the friends at Philadelphia to have thus renewed fellowship with these beloved friends, and their visit has gone far to unify the work, as between the two Mission centres, Toronto and Philadelphia. It is a joy to add that both Mr. and Mrs. Helmer have been greatly benefited by their vacation and they have returned to their work in Toronto refreshed and strengthened.

Candidates.—We have three candidates residing in the home at the present time, and others will be coming shortly. We invite the prayerful interest of our readers on behalf of these and all other young people, who are considering the matter of offering to the Mission, that hindrances may be removed from the path of God's chosen men and women, and that many may go forth speedily.

The World's Morning Watch seeks to arouse believers to appreciate the true place and value of the Bible in the daily life, and to provide a cheap and simple plan for bringing to busy people the life-moulding truths of the Christian Faith. *The movement* is represented by a Council consisting of Howard A. Kelley, M.D., John Potts, D.D., Elmore Harris, D.D., Robt. H. Warden, D.D., Albert H. Plumb, D.D., J. Wilbur Chapman, D.D., Geo. R. Williams, Esq., Mr. J. A. MacDonald, Mr. David McConaughy, Mr. H. A. Kinports, Mr. John R. Clements, Mr. Geo. A. Warburton. *The plan of study* is provided by a little fortnightly manual, in convenient form for desk or pocket. This contains Old Testament notes by Dr. W. W. White, and a current New Testament course by Prof. James McConaughy of Northfield.

It is clear that an acceptable and useful scheme has been evolved; the rapid growth of the mailing list to over 10,000 shows that, and the hearty and even enthusiastic words of approval, continually being received from Bible teachers and other readers, amply confirm it. We desire to introduce and heartily commend this matter to the notice of our readers. The annual membership fee is \$1.00. Address, World's Morning Watch, Clifton Springs, N. Y.

CHINA'S MILLIONS

The Literal Interpretation of Scripture.

BY SIR ROBERT ANDERSON, C.B., LL.D.

(Abbreviated Report of an Address given at the Mildmay Prophetic Conference.)

I ASSUME not merely that we possess a revelation, but that it is contained in the Bible. And when I speak of the Bible as containing a revelation, I use the words in a sense far different from that of the Sacerdotalists. Mr. Sholto Douglas has touched upon the question whether the Church has given us the Bible. In distinguishing between the book and the revelation, I acknowledge that we owe the Bible to the Church, much in the same sense as we owe it to the printer. But it is not the Church that has constituted the revelation, for the Church is itself the creature of the revelation. And possessing the revelation we are dependent only upon God, who in it and through it speaks to every heart that is open to hear His voice. We do not judge the revelation by the Church; we judge the Church and its teaching by the revelation. Nor do we need to turn to the "wise and prudent" to interpret it for us, for has He not said that the great mysteries of our faith are hidden from the wise and prudent, while revealed unto babes?

We are thus brought face to face with God, and, coming into His presence as little children, as little children we hear His voice, not to cavil or to criticise, but believe and do. He is wise and good and gracious and loving, and would not mislead us, and, therefore, we may accept what He tells us *literally*. Thus, travelling by a wholly different path, we come back to the same goal—literalness of interpretation.

I think it would be mere quibbling to object that sometimes He uses the language of figure and symbol. Why, is not that precisely the language which children love, and which they understand? This is a further reason why we need not turn to the Pundits to interpret it for us. The typology of the Old Testament is the very alphabet of the language in which the doctrine of the New Testament is written; and as so many of our great theologians are admittedly ignorant of the typology, we need not feel surprised if they are not always the safest exponents of the doctrine.

And there is another reason. If we are to understand the Word of God aright, we must "rightly divide the word of truth." We must know something of what we technically describe as Dispensational Truth. You cannot easily exaggerate the importance of this. Take the Sermon on the Mount. The great *principles* which are enunciated there, are principals for all time and for all places; but the special *precepts* are for the time in which they were spoken, and for the men to whom they were addressed.

There is another quibble, which needs a passing notice: that we have not the Bible, the Word of God, in the language in which it was given and, therefore, we are dependent upon the Church, the skilful and the learned, who understand these things. It is a quibble by which the learned impose upon the ignorant. God has not a language. God is not a Hebrew or a Greek. It is perfectly true that, as we speak to one another we speak in the language in which we think, in the language in which our ideas have been framed, in which our minds are steeped; and if you translate our words into another language they may suffer. But it is not so with God.

Time forbids of my enlarging upon this: but I would ask, was it the Church that gave us our English Bible? It was Tyndale who gave us our Bible, in the very teeth of the opposition of the Church. I recall his words, I think I quote them correctly, though I quote from memory—"I will make it that the man who follows the plough in England shall know more of the Bible than the Pope of Rome." The Church's answer was to strangle him at the stake and fling his body into the flames!

The great controversy of all the ages is about the Living Word. All God's purposes centre in Christ. Our forefathers believed that the home of man was the pivot of the universe, and that the sun and stars moved round our earth to give us light, or to adorn our sky. They believed that the heavens were made for man. But science has told us that this earth is but an insignificant planet, and that each one of those stars is itself a sun, the centre of a system which far transcends our own in greatness and in grandeur. Science has thus poured contempt upon the belief of other days. But I make bold to say that the belief of other days was right, save only in this—the misapprehension as to the Man for whom these things were made. It is not man the creature,

"Man, vain insect of an hour,"

as one of our poets has written; not the first man who is of the earth, earthy, but the Second Man, who is the Lord from heaven. By Him were all things created. For Him the universe exists, and in His power it is held together.

But what I want now is to notice that the living Word has its counterpart in the written Word. Why is Christ called "the Word of God?" It is because He is the expression of the mind of God. And just

for the same reason the revelation that He has given us is called "the Word of God." I say they are perfect counterparts. Although He is now upon the throne, beyond the power of Satan's malignity, beyond the reach of the wicked hands of men, He is still the centre of the great controversy between God and man. But it is around the written Word that the battle rages now.

Was He intensely, absolutely Divine and yet intensely, absolutely human? The same is true of the written Word. The Bible is made up of "words proceeding out of the mouth of God," and yet it is the most human book in all the world. Was He subject to every infirmity of human nature, sin excepted? So it is subject to every infirmity of human language, error excepted. Was He absolutely holy? It is absolutely true.

And remember this, you can only reach the person through the record. If this is true, as it is unquestionably true, of the historic Jesus of our critical theologians; if this is true, as it is unquestionably true, of the traditional Jesus of the Christian religion, it is still more true of the Christ of Christianity, the Christ of God, our adorable Lord Jesus.

You can only reach the Living Word through the written Word. In proportion, therefore, as you lower the Bible, you lose Christ. Every attack upon the Bible is aimed at Him, not, of course—and I would guard my words—in the purpose and intention of the men who lead these attacks, for, although they think they are leaders, and lay claim to independence of intellect and judgment, they are but pawns upon the board; they are but puppets in the hand of an unseen power behind them.

But now, someone may say, "All this only serves to prove that you must settle the principles of inspiration before you can settle the principles of interpretation." Be it so, and let me test it, as I always like to do, at its weakest point. They urge upon us that there are different degrees of inspiration. Well, surely there is no revelation which would require such a low standard of inspiration as that of giving directions as to how to erect a building for public worship.

Turn with me to the 1st Book of Chronicles, the 28th chapter. We there read in the 11th verse: "Then David gave Solomon, his son, the pattern of the porch and of the houses thereof, and of the treasures thereof," and so on, "and the pattern of all that he had by the Spirit of the courts of the house," and so on. And then in the following verses, it goes into details. Well, how did David get the pattern of all these things? We read of it in the 19th verse. "All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern."

But I must not forget that this is a prophetic conference, and you may expect me to turn specially to prophecy. May I appeal to your imagination for a moment. Will you picture to yourselves a prophetic conference in Jerusalem, some 2,000 years ago, of those who were waiting for redemption in Israel. Will you imagine some Rabbi standing up in that meeting, referring to prophetic Scriptures such as the 22nd Psalm, the 69th Psalm, the 53rd of Isaiah, the 9th and the following chapters of Zechariah, and kin-

dred passages, and saying words like these: "We know that our Messiah is to come in glory. We know that He is to reign upon the throne of His father, David. We know that all nations are to be subject to His sceptre; but though I cannot explain how it will be, I find here that He will be a suffering Messiah. He will be rejected. He will ride into Jerusalem upon an ass's colt in mock triumph. He will be sold for thirty pieces of silver, and the money of His betrayal will pass to the owner of a potter's field. Those who will take Him prisoner will divide His clothes among them, but they will hold a lottery over His coat. He will be hanged upon a tree, and His feet and hands will be pierced, but there will not be a bone of Him broken. He will have His grave appointed to Him with the wicked, but His body will be taken care of by some rich man."

May I stop for a moment and rescue for you the 8th and 9th verses of the 53rd chapter of Isaiah? Of the one I will give you the translation of the American Company of Revisers, and of the other I give you the rendering of Hengstenberg: "By oppression and judgment He was taken away, and for His life, who shall recount that He was cut off from the land of the living for the transgression of My people to whom the stroke was due. And they appointed Him His grave with the wicked, but He was with a rich man after His death, because He had done no violence, neither was any deceit in His mouth."

We can understand this Rabbi putting all these things before his brethren; and you can picture to yourselves the indignant contempt that they would pour upon his words. They would say, "It is a slavish following of the text of Scripture, to the sacrifice of the spirit of Scripture. It is trifling with serious things to attempt to interpret the prophets thus;" and so on, and so on. But the event has proved that this Rabbi would have been right, and that all the Pundits would have been wrong. And may I not say with these facts before us, with this example which God has given us of what He means by prophecy and the interpretation of it, that we simply stultify ourselves if we refuse to take His words about the future as simply and as literally?

But I must proceed. The question is, are these prophecies, as the critics tell us, men's words inspired by God, or are they God's words delivered through men? The Pundits draw distinctions between one part of Scripture and another, between one prophet and another. They tell us, for example, that Isaiah is a higher type of inspiration than Jeremiah. There is more of the Divine afflatus, and so on. Turn then to the Book of Jeremiah. I have taken the pains to count the passages in that book in which "saith the Lord," or kindred words occur, and how many times do you think they occur. I have done it hurriedly, and I do not know how many I may have skipped, but I have counted no less than 330.

Turn to the Book of Ezekiel for a moment, mark the opening words: "In the fifth day of the month . . . the word of the Lord came expressly unto Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord was there upon him." Poor Ezekiel! His hand was indeed upon him! And it is not true only of the

Prophet Ezekiel, it is true of everyone who yields himself to God to be a channel for the communication of His truth to others, that he must learn to be crushed and brought down if he is to have any place in the service of God. Not only did God take from him all that he turned to and rested on, not sparing even "the light of his eyes"—his dearly-beloved wife—but He struck him dumb, lest he should speak one syllable beyond the words which He gave him to speak. Not a word passed his lips that did not "come expressly" to him; and you read some forty-eight times in that book, "The word of the Lord came unto me, saying."

Turn to the New Testament. You remember the opening words of the Epistle to the Hebrews, "God who at sundry times and in divers manners spake in time past unto the fathers, by the prophets," or "in the prophets," "hath in these last days spoken unto us in the Son." The same God, the same voice, in the prophets and in the Son. Look at the 3rd chapter of the Epistle to the Romans: "What advantage then hath the Jew?" They had a magnificent shrine; they had a magnificent ritual; they had that Divine religion—the only Divine religion, remember, that the world has ever known, for Christianity is not a *religion*; it is a revelation and a faith.

But what was their greatest advantage? It was not in any of these things. It was that God appointed them the custodians of this Book. The words are: "Chiefly that they were entrusted with"—mark the words—"the oracles of God." In the opening chapters of the New Testament you have again and again the prophets quoted, and how? "The Word spoken by God through the prophets"—not "by," but *through* the prophets. The word is *dia*. And remember we receive the Old Testament Scriptures from the hands of our blessed Lord Jesus Christ Himself; and what then was His estimate of these Scriptures?

Turn to a passage which was briefly referred to this afternoon, the closing chapter of the Gospel of Luke. The Lord is there with the gathered disciples and we read at the 44th verse, how He told them that "all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning Me." The Jews divided the Book into three portions—the Law, the Prophets, and the other writings or the Holy Writings. The first book of the third division was the Psalms, which thus gives its name to the rest, and when the Lord Jesus used these words, He meant the whole of the Old Testament. And the passage adds: "Thus He opened their understanding that they might understand the Scriptures."

As we read at verse 27, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." On this hear Dean Alford, one of our really Christian expositors:—"I take this to mean something very different from mere prophetic passages: The whole Scriptures are a testimony to Him; the whole history of the chosen people, with its types and its Law and its prophecies, is a showing forth of Him, and it was here the *whole* that He laid before them. This general leading into the meaning of the whole, *as a whole*, fulfilled in Him would be much more opportune to the

place, and the time occupied, than a direct exposition of selected passages."

The Lord, I repeat, made no distinction between one book of the Bible and another. You remember how, in the account of the temptation, in the beginning of the Gospel of Matthew, we read that three times He answered the tempter with, "It is written." And He spoke of the Scripture as "words proceeding out of the mouth of God." And what was it that He quoted from? The despised, discredited Book of Deuteronomy!

Again, in the 5th chapter of Matthew and the 17th verse, we have a statement to which we do well to take heed. The jot (or *yod*) was the smallest letter in the Hebrew alphabet; the tittle was the smallest stroke used in forming the letters; and yet He says, "Not one jot, not one tittle of the law shall fail."

Then look at a passage in the 22nd chapter of Matthew, the 31st verse. The question is the resurrection. "Oh," say the critical theologians, or they would say it if they dared, "That is a slavish adherence to the mere words of the book, and a trifling with Scripture, to make the whole argument depend upon the tense of the verb. What God meant was merely, 'I was the God of Abraham, when Abraham lived; I was the God of Isaac when he lived; and I was the God of Jacob when he lived.'" But the word is "I AM the God of Abraham, the God of Isaac, and the God of Jacob," and to this our Divine Lord appeals, as proving the truth of the resurrection.

See again our Lord's use of the statement in the 82nd Psalm: "I said ye are gods." When, as recorded in the 10th chapter of John, He was reproached for making Himself equal with God, He quoted that Psalm, and added: "and the Scriptures cannot be broken." Here is an incidental statement in one of these Psalms, and Christ says of it, that it "*cannot be broken*." It is divine, eternal truth.

But someone will say—for these things are said—that in all this the Lord was only pandering to Jewish prejudices. This would, if true, not only destroy our belief in Him as God, it would destroy our respect for Him as Man! Again, it is urged that this is merely a human record of words spoken by our Divine Lord; and the writers were Jews, whose minds were steeped in Jewish prejudices.

If I had time to enlarge upon this thought, I would insist that, if the Gospels be not inspired, in the same sense in which the Old Testament is inspired, our whole belief in Christ is a sheer superstition; we have no foundation for our faith. And see what this implies. This dispensation is the dispensation of the Spirit, and yet we are asked to believe that this is precisely the dispensation in which the Holy Spirit is of least account!

The words of our blessed Lord were not spoken for a few Galilean fishermen, or for the peasants of Judea. They were words for all the world; they were words for all the times. His words are for us, and for us here and now. "The words that I speak unto you," He says, "they are spirit and they are life." And if so, they are not dead words, but living words; they are immortal words; they can never die. "Heaven and earth shall pass away (He declared), but My words shall not pass away."

Seed Sowing at Kai-feng Fu, Ho-nan.

BY EDWARD G. BEVIS.

ON Sunday we closed a series of six days of special evangelistic meetings. Some time before the New Year, Dr. Carr and I had talked over plans for

in the message of salvation. In the afternoon, before the time announced for the service, a good audience had gathered and the evangelist opened the meeting. He first explained the hymn "Jesus who lived above the sky," which had been written in large characters and put up back of the pulpit. We sang the hymn, Dr. Carr playing the organ, and by the time we had finished the little hall was nearly filled, between forty and fifty persons being present, most of them outsiders.

I spoke to them from the subject announced on the bills—"The true blessings from God for the New Year," taking for my text James 1:17. The people listened attentively, and when I had finished they showed their interest by asking questions. After I had finished speaking the evangelist took up the subject again, and the meeting closed about 5 p.m.

Each day we followed the same programme, guest-hall work in the morning and a meeting in the afternoon. The

subjects for the other five days were purely Gospel, including Sin, Christ the Savior of the World, Repentance, and Belief of the Gospel, and Eternal Destiny Decided in this Life.

The attendance did not flag throughout the six days, and about five hundred outsiders were brought under the



Photo by

EMPEROR'S PALACE OF THE SONG DYNASTY,
KAI-FENG FU, HO-NAN.

[Robert Powell.

special effort at this time, for we knew, from last year's experience, that not a few outsiders would be coming about. As this is the holiday season, all business is suspended for a number of days and the people are at leisure.

We decided to take advantage of the opportunity afforded, by holding a series of special services from the 1st to the 6th of the First Moon (Feb. 16th-21st). The Chinese fell in quite readily with the plan, and we set about to advertise the meetings.

We drew up an attractive hand-bill, on which was printed the dates and subjects for each day; also an invitation. Fifteen hundred of these were printed and placed in the shops on all the main streets, posted on the streets in the vicinity of the hall and distributed to the friends of the Christians. Several posters were put up at the corners of the streets leading to the hall.

We had made the prospective meetings the subject of special prayer at our regular weekly gatherings, and on New Year's Eve we had a time of waiting on God for blessing. The next morning a number of Christians were the first to come and pay their respects, and soon others began to gather in the guest-hall. Dr. Carr, the evangelist, and myself were there to receive them and to interest them



Photo by

MISSION COURTYARD AND RESIDENCE, KAI-FENG FU. [Dr. S. H. Carr.

Teacher standing on path.

Dr. Carr's medical student sitting on balustrade.

sound of the Gospel. Most of these came in response to the printed invitation and a number came every day without missing. Not a few signified their disbelief in

idols, and we hope for definite results. One man who had never been to our hall before, came every day but one and confessed openly that he had decided to believe in Christ.

Mr. Powell arrived from Chau-kia-keo after the meetings had begun and was able to help in addressing several of them.

We feel much encouraged with the result of our efforts. Our whole work has been brought much more before the public, and the object of our presence among them is

better understood by the people. We have also seen that the public will respond to special efforts when well advertised. The work here being new there is still much breaking up of the ground to be done before its character can be clearly understood by the large populace round about us. Our work is popularly explained as the place where they "chi ping puh iao tsien"—heal diseases gratuitously. We have, however, very much to be thankful for in the wide door of opportunity that is open before us, and for the general friendliness of the people.

The Wide Open Door in Si-chuen.

BY MONTAGU BEAUCHAMP.

THE city of Kuei-fu is on the north bank of the Yang-tse, eight stages above I-chang, through the gorges. It is twenty stages further on and overland to my old station, Kuang-yuan, and sixteen to Pao-ning, though only four or five stages from Wan-hsien; so it may be reckoned as an entirely new district. I came by the invitation of natives to Miao-yu-tsao—a small mountain village where they had provided a house. But Romanist opposition was so strong that the natives of the prefectural capital determined to open a mission station in the city, and thereby strengthen my position throughout the district. The Mandarins in most cases have given us a very hearty welcome, and this welcome is genuine. They know our righteous dealings with the people, and we give them moral support against Roman Catholic oppression by our presence in their midst.

Of the thousands of our would-be adherents, I am fully aware that most have mistaken and wrong motives. It is a great tidal wave bringing fish of all kinds into the Gospel net. To us and to all the Church of God there comes a most solemn responsibility and a most glorious opportunity.

Thus it was that in August, 1903, two stations were thrust upon us, one in the city and one in the country, 30 English miles apart. In both places hundreds, or even thousands, were crowding for admission, purchase

of Scriptures and instruction. For the first five months I was single-handed. But I had with me a Chinese boy—an unpaid native helper—for whom I thank God. In a short time I had a few local volunteers who were willing to be with me on the same conditions as the boy mentioned. They came, Bible in hand, seeking instruction primarily, and willing to wait on me in every way and do all the book-selling, either in my immediate presence or taking short journeys as I suggested. Food and coolie

hire were provided by me out of British and Foreign Bible Society funds. So far, I have had nine or ten of these, whom I know. There have been others, one a B.A., another an H. Secretary, who got Scriptures from other sources and went out unknown to me. And God has blessed this what we may call self-sown seed.

At Christmas I was joined by Mr. Parsons, an old Si-chuen worker back from

furlough. Thank God for this help in time of need. His coming had two immediate and most beneficial results: (1) It enabled me to get to many of the surrounding places where people, Scriptures in hand, are calling for instruction; and (2) it made me bold to arrange for a ten days' Bible School for Chinese New Year.

First as to the surrounding district: there are over a dozen outposts, 30 to 150 miles distant, where I have visited several times and found congregations, Bibles in hand, awaiting. These, to begin with, seem to be able



SIN-TIEN-TSI, NORTHERN SI-CHUEN.

to do nothing without careful teaching. Most are very patient and anxious to learn. It is quite the exception when those who assemble are not willing to kneel in prayer—such a contrast to former days. In all these places they would open gospel-halls at their own expense to-morrow if I would give my consent. But my hands are tied for want of help. Also many in authority fear trouble if the places are opened without full supervision.

I have now in my hand a Chinese letter from Ta-ning Hsien, where I have just spent five days. They beg to be allowed to open a hall, taking all responsibility of expense and guaranteeing quiet. "We promise," they say, "to keep the commandments and respect the eight Beatitudes. We will daily pray in our homes also, beseeching the Lord to send us a teacher." Does this appeal to any of my readers? Shall the prayers of these "babes" remain unanswered? How shall we answer Matt. 25, 41-43, on that day? Now while I speak of a few such places which I have visited, there are many more from which people come, seeking to drag me off, chairs, coolies and all expenses found. My heart sickens with the oft-repeated excuses and refusals to comply with their requests.

One large city over the Hu-peh border has sent for me eight times. There is a temple fund, which will pay Tls. 500 if it may be invested in a gospel-hall. In another place a temple is given to us if I will only go and inaugurate services there. In a third place a young man has given a new house which he has just built for God's services. What more can I say to impress you with the need and the *opportunities*.

But now I must pass on to my second point, the ten days' *Bible School*. And you must remember that six or seven months only had work been begun in this district, yet the people came, giving up their whole New Year's holiday time. We had seventy or eighty men present, some staying the whole ten days and never missing one of the five days' gatherings. Most came from the country and some from 150 miles or more away. All paid their own expenses both for travelling and board, and a number brought me presents besides. There were representatives from six counties, all to the north-east and south-east; none from the west. The meetings were:

8 a.m., Prayer, Sermon on Mount, explained and memorized; 10 a.m., Bible-class, Jno. 1 to 10 (Mr. Parsons conducted a Bible-class simultaneously); 3 p.m., Bible-class; 12 noon, Profitable talk on Geography, Home-life, Anti-footbinding, etc.; 6.30, Singing-class (conducted by Mr. Parsons); 7 to 8.30, Gospel Meeting and Hymn-singing.

Both of us were quite exhausted before the ten days elapsed, and so for the last three days we relinquished one of our Bible classes. This led to the drawing out of some latent native talent, and for this we have much cause to praise God. We divided our audience into three classes, according to their knowledge of the truth. Each class was superintended by a native. And so out of our weakness God was glorified, and the time was equally profitable to teachers and pupils.

Before 7 o'clock each morning the court was buzzing with the voices of Bible readers, and sooner or later the whole Sermon on the Mount was repeated by heart by various members of the Conference. The same applies only in part to Heb. 11. It is these Scripture passages and Ps. 55 which take a very prominent part in all Sunday gatherings. Sometimes they are read aloud by the whole congregation and sometimes they are read responsively. It is also my custom in all Bible readings to let each take a part. A man reads a verse and then gives the sense in his own words. Some are shy at first, but in the end this is the most effective way of Bible reading.

On the last Sunday evening I ventured somewhat fearfully on a testimony meeting. It was such a signal success that it was repeated on Monday, and so finally ran into two long meetings. But of over twenty testimonies let me give you a few of the best. I must remind you again that six months before this date all were in *heathen darkness*.

(1) *Hu Chih*, aged 45 years, had been a real bad lot. At the age of three he began gambling, at eleven he worshipped idols with zeal and fell into all kinds of sin. Last year he was amongst the last to come to hear the Gospel. He could not pray in public, but prayed much at home and asked prayer of all present that strength would be given of God that he might wholly break off opium. He had been dismissed by the prefect from the yamen, but now had been reinstated, and all had gone well since he believed.

(2) *Ko* heard that the Gospel was preached at Miao-yu-tsao. This was 200 li from his home, yet he went to hear. But Mr. B. was away at Kwei-fu. He waited patiently till Mr. B. came to —; there heard and believed. His father, age 78, wishes to believe. They have a temple in the country which they wish to give us for a gospel-hall. In coming to this conference the weather was very bad, but he knew it was God testing him so he pressed on.

(3) *Chui* testified as follows: "My name was put down by my nephew. So far from believing I was all unbelief. But in the 6th moon I had an attack of ague with no medicine to relieve. On the 28th day my nephew prayed with me, and I got well. Again, when ill, I prayed myself, and was raised up. Before believing I smoked opium, but now that is all given up. Both I and my brother practiced the 'Black Art,' now that too is given up."

(4) *Chui*—the nephew, for three years a strict vegetarian because of his parent's illness—at the age of sixteen went a long pilgrimage for the same reason. This journey was repeated twice, and the distance was 1,000 li into Hu-peh. Last year he went eight times to Miao-yu-tsao to hear the Gospel, but it was only on the third visit that he met Mr. B. He bought a "Great Treasure," and that was a Gospel. Later on he came to Kwei-fu, but was afraid for some time to eat meat, but, after much prayer with Chiao Cheng-shui, he came right out and trusted the Lord both for himself and his

parents. All have been quite well since. "I would like to sum up my testimonies," he said, "in words of the blind man cured in Jno. 9: 'Whereas I was blind now I see.' Hallelujah!"

(5) *Fan* said: "I am old and have been a great sinner all my life. I heard of a gospel-hall at Miao-yu-tsao and went several times, but never met Chang Lao Yeh (Mr. Beauchamp) till the 7th moon. We have heard of Enoch these few days, that God took him bodily up to heaven. I can hardly expect this, but I expect God will at least save my soul."

(6) *Wang* lost 800 taels in opium trade in Hu-nan. He got back by the help of friends. Shortly after his return he bought books in Wu-shan. He saw Mr. B. passing one day, and detained him for a day to explain the books. He heard and believed with all his heart, and now exhorts all his hearers to go forward and never go back to folly. "Have we not read to-day," said he, "that God is the Rewarder of all who seek Him." Now look at this tea and these cakes which Chang Lao Yeh has given us this evening." (These cakes were some of the numerous presents brought to me.)

The same man testified again next night as given below.

(7) *Wang Kuo-cheng* continued exhorting all to give to God what they had gained pecuniarily in giving up idolatry. He had just built a new house—the wood cost

fifty thousand cash—and this was wholly given to God and for the use of all believers. He had Mr. Beauchamp to dedicate this home last month, when the snow was a foot deep. It will be complete in 2nd moon, and he hopes to have special meetings there. He said his wife was, among others, opposed to his interest in the Gospel, and when he went out to meet A. T. Polhill and bring him to his house, she swallowed opium hoping to put an end to her life. When Messrs. Polhill and Beauchamp came along he was much distressed at not being able to show them the usual hospitality. He asked them to pray for his wife, who was dangerously ill; but at that time they knew not what the illness or cause of the illness was. Prayer was answered and the wife restored. One of the chief opposers, Mr. Tien, has now put down his name on Wang's list, wishing to become a Christian.

(8) *Ling Yu-su*, over fifty years of age, came 360 li. He heard the Gospel in —, where a temple had been lent us for five days' meetings. He bought a New Testament, read it and believed. He determined to come to conference, so started early, yet it took him five days. It was rough travelling over the Snow Mountains, and he got his feet badly bruised. Though very slippery he never once fell. His feet were near well, and he felt the journey of 700 li was well repaid by the blessing he had received at this conference.

Things to Think About.

THIS globe has a population of about 1,500,300,300. of these 30,000,000 are members of Protestant churches, and of these it would be fair to say that 15,000,000 would represent the number of truly converted persons, leaving 99 out of every 100 human beings still without Christ.

(2) There are to-day on earth one thousand million people who could not be saved if they wanted to, for they have no knowledge of the Gospel and never had the chance of accepting it.

(3) This state of things has been going on for ages. There have been sixty generations since the time of Christ, and in each of these generations the same or a greater proportion of the people that have lived and died have never known the message of the Gospel. The 1,000,000,000 of perishing souls on earth to-day must be multiplied by sixty, if you would know the awful waste of mortal life through the neglect of the Church of God.

(4) One hundred thousand souls are dying every day without Christ. A population equal to one of our large cities drops out of existence every twenty-four hours. If a city were annihilated it would fill the world with horror, but a sadder tragedy is going on all the time, and no one seems to care.

(5) If the people that have died in a single year without Christ were buried in a row, it would stretch across the continent of America with a belt of graves side by side, and would return upon itself no less than seven times, before they were all interred, making a cemetery

three thousand miles long and fifty feet wide, and then repeating it every year until at last it should cover all the broad land.

(6) If we were to bring the heathen to you across the sea and crowd them into our largest churches, holding, say, two thousand people, and have three services a day every day in the week, thus preaching daily to 42,000 people, how long do you suppose it would take to give them all one chance to hear the Gospel? It would take more than an entire generation and then they would have heard the Gospel but once, and a new generation would be waiting to come along.

(7) For these countless myriads there is no other way of salvation, no other hope but the Gospel. Their religion cannot save them, their consciences do not give them light enough, and they have disobeyed the light they have, and without the power of God's grace no human soul is able to obey even the light of conscience. "There is no other name under heaven given among men by which they must be saved."

(8) Apart from their future danger, they are at present in the greatest distress, their temporal condition is wretched. Poverty, infanticide, the degradation of women, the curse of opium, the cruel horror of the witch doctor, and the miseries of slavery—these are among the dark shades in the picture of heathenism. Look at your own happy home and beautiful children and think of their sad existence, and ask, "Lord, what wilt Thou have me to do?"—*Christian Worker*.

Tibet, the Land of Long Desire.

(Continued.)

THE word Tibet is supposed to be Turkish or Persian in its origin. The native name is Bod—recognizable in the second syllable of Tibet, or Bodyul—i.e. Bodland, and the people call themselves Bod-pa.

The Da-lai Lama is only the nominal head of the Buddhist system and ruler of Tibet. In the year 1751 the Emperor of China entrusted the real control of affairs to a council of Lamas under a president, who is often styled "King of Tibet," and who is chosen alternately from the three principal monasteries of Drebung, Galdan and Sera. This president of council acts as a viceroy of the Da-lai Lama, and provision is made for his immediate successor in case of death by another Lama chosen at the same time, who lives in royal state in a monastery, but without any official duties until called upon to occupy the viceroy's place.

The council and its president are only supposed to act for the Da-lai Lama during his minority, but as the occupant of the supreme office is always a minor, there is never any need for the president to hand over the reins of control to him. Reference has been made to the "merry boy of seven years old" who was the figurehead in Manning's time, and to the "child of eight" whom Chandra Das interviewed. Rockhill also speaks of a Da-lai Lama whom he heard of as being thirteen years old. At the age of fifteen the youth is consecrated to his high office by the Panchen Rinpoche (i.e. "most excellent jewel") but very few of the Da-lai Lamas live to the age of fifteen. It is the policy of the Chinese Government to keep the practical control of Tibetan affairs in its own hands through the Anbans and the council of Lamas, and a child occupant of the throne suits their purpose as a nominal head of the state.

THE "BLACK POPE" OF BUDDHISM.

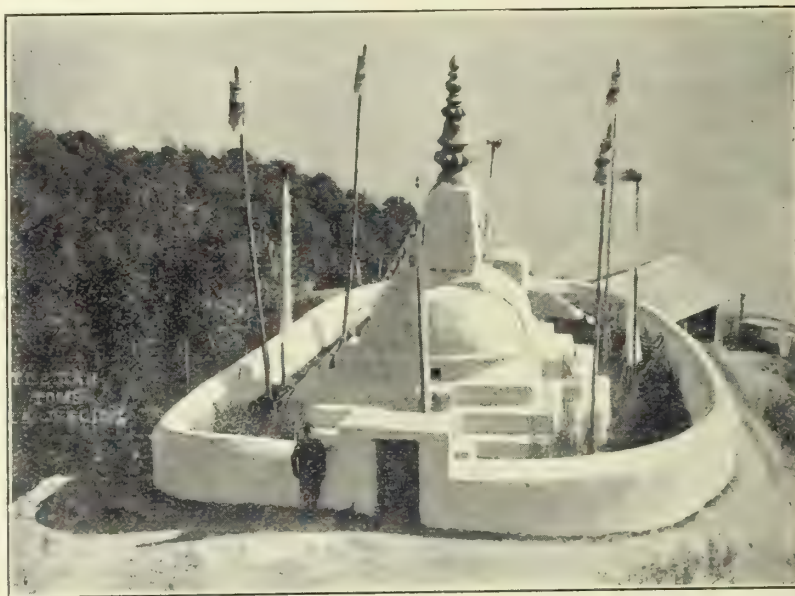
The Panchen Rinpoche is the abbot of Trasilumpo, and he is regarded as the equal of the Da-lai Lama in rank, sanctity and spiritual authority. Both are believed to be re-incarnations of Gedun-tubpa, the second great reformer of Tibetan Buddhism, who lived in the middle of the fifteenth century. He was in turn the representative of

Tsong-Khappa, a reforming Lama of the fourteenth century, who posed as a re-incarnation of a former "incarnate Buddha" known as Chenraisi.

It is a great honor for a Lama to receive his ordination at the hands of the Panchen Rinpoche, and large numbers of the people seek his blessing. He holds great levees as does the Pope at Rome. "Laymen of high rank are blessed by the direct imposition of hands; nuns and inferior laymen have a cloth interposed between their heads and the sacred hand, a still lower class are touched as they pass with a tassel which he holds in his hands. Boys and girls of seven or eight years of age are brought to him to be devoted to the monastic life; this he does by cutting off a lock of hair from the crown of the head with a knife." As many as three thousand persons are sometimes blessed by this dignitary at one time. In a recent

issue of the *Illustrated London News* there is a picture of the present incumbent of this position riding on a mule into the British camp to meet with Col. Younghusband and Mr. White. The account represents him as a pleasant man, quite willing to pose for his photograph, and rather flattered by the attention.

Mongolia has its own "incarnate Buddha" who lives at Urga Kuren and exercises spiritual control in that land.



A TIBETAN GRAVE AT THE FOOT OF THE HIMALAYAS.

THE PATRIARCHS AND HOLY MEN.

Subordinate to the Da-lai and Rinpoche Lamas are others called Khutukhtus. "The best known of these are the representative Lama at the court of Peking" and the two monks who may be called Patriarchs in Mongolia. After these come a number of local Ho-fu or "living Buddhas," who form the aristocracy of the priesthood and receive worship from the people, as re-incarnations of former holy men who are on their way to Myang-dai, or Nirvana. These are divided into three classes according to their relative holiness. They are counted upon to secure the welfare of the locality in which they live by their constant prayers.

Another order of Lamas study the sacred books and take vows of chastity, poverty, and abstinence from alcohol,

tobacco, and gambling. These are called Gelong. The lowest order, called Draba, form a kind of lay brotherhood, whose members do the laborious work of the monastery. They are the printers, herdsmen, cooks and coolies.

At least in Eastern Tibet it is allowable for these men to have wives outside. At certain periods they leave the monastery and visit their families.

The whole population of the country is impoverished by the removal of so large a proportion of the boys from the dependable to the dependant class. It is said that in a family of three boys, one, and of five boys, two must enter the priesthood. The writer came into contact with one of the Ho-fu at the great fair held annually in the third moon, at Ta-li Fu in Western Yun-nan. He rode a big mule and was waited upon by a number of subordinate Lamas. These men had almost all visited Lhasa and some of them had even been to Darjeeling in India. In conversation with them he heard of various districts which boasted the possession of a "Ho-fu," and he learned later that several places in Western China also follow the custom and claim to have a "living Buddha" among them. When one of these persons dies his soul is supposed to pass into the body of a new-born child, which is decided upon by a committee of Lamas. The same is the case when the Da-lai Lama dies. "The soul of the universe" is located in some little child, through a system of divinations by the Lamas of the court of Potala, the royal residence in Lhasa.

As the Emperor of China is the Lord Paramount of Tibet, he has a veto power in the choice of the child who shall be the new Pope of Buddhism, and this notwithstanding all the means that are taken to ascertain which baby boy is the rightful heir to the position, because he is the re-incarnation of the spirit of Tsong-khappa who was in the late Da-lai Lama. This right of veto is exercised to prevent the choice of a child belonging to one of the powerful families among the Tibetans. Apart from this safeguard, a wealthy family might put their nominee in the seat of power, prevent his removal by death when the Chinese representatives thought the time had come, and then by an appeal to the religious devotion of the Lamas and people, initiate a united and probably successful effort to throw off the yoke of China.

THE PROVINCES OF TIBET.

It is to be remembered that the country which we call Tibet is not one administrative entity. The Ambans from China, the "King of Tibet" or president, and his council of Lamas, and all other officials, are mainly operative in Tibet proper, which consists of the provinces of U and Tsang.

Great Tibet—the eastern part of the country—comprises eighteen states, ruled by their own hereditary chieftains. Some of these are subordinate to other chiefs, who in their turn are under the control of China. There are also some independent tribes, but the authorities at Lhasa frequently seek to enforce their supremacy. This they do through the large monasteries, of which there are fourteen in Eastern Tibet and the Chinese borderland. It is said

that the larger of these are fortified and well armed, and we believe this to have been the case a few years ago in regard to the large monastery at Kumbum near the Kansuh border of China. Recent newspaper reports show that in the south the main resistance to the British advance comes from militant monks, and regular soldiers in the fortlike lamaseries. The province of Amdo is under the Chinese viceroy of Koko-nor, whose headquarters are at Si-ning on the Kansuh side of the border.

As a rule the chieftainship is hereditary in the male line, excluding the Lamas, but some of the tribes are always governed by a woman. This is notably the case at Pomo near Sungpan.

Little Tibet lies to the west of Tibet proper, and consists of Lahoul and Spiti, which are part of the Indian

Empire, and of Sanskar, Ladak, and Rup-chu, which are under the dominion of Kashmir.

In the British district there is more equitable government and less crushing taxation than elsewhere, though complaints of injustice sometimes arise against the Indian and Eurasian assistant commissioners and magistrates, and against the police officers and village headmen, who are often of necessity outside the range of close and constant European control.

The Hindu officials appointed in Ladak by the Rajah of Kashmir, were at one time charged with trying to force the caste observances of Brahminism upon the Tibetan Buddhists in their jurisdiction.—F. A. S.

(To be continued.)



TIBETAN LADY OF DARJEELING.

Tidings from the Provinces.

News Notes.

MR. LINDER writes that at I-shi in the province of Shan-si, the church has developed an aggressive missionary spirit. On Sundays, a number of the Christians, both men and women, have been visiting the neighboring villages and fairs, bearing witness for Christ, with the result that five or six families have declared themselves Christians.

THE REPORT comes to us from one of the stations in Si-chuen that during the first three weeks of the Chinese New Year, over two thousand women visited the lady workers there. During the early days of the year it was "to look around" that they came, but later on it was "to hear the Book."

MR. CROFTS, who is endeavoring to secure a footing in Chen-yuan, an important centre in Kuei-chau, writes that everything looks promising for his early settlement there. During the five days that he had been there, he had met only kindness on every hand, which shows that a great change has taken place in the attitude of the people of that city, whose unveiled hostility in former days made the prospect of the occupation of the place seem very remote.

MISS E. F. FRENCH writes: "The Hoh-chau (Shan-si) Opium Refuge has been very full since October, '89 have broken off the opium habit and there is promise of many for this spring. The Sunday services are well attended, and our chapel, which has been enlarged since we came here, is fast becoming too small. We have openings into many new villages, and not a few have lately destroyed their idols."

MR. J. HUTSON, writing from Kuan-hsien (Si-chuen) says:—"I have given away and sold 114 Gospels in Tibetan to the Tibetans and tribesmen here. Had not our visit to Chen-tu and my illness interfered, I might have disposed of twice as many this year. In former years they would not take them, but last year and this one have seen a wonderful change in their attitude toward us. It is quite often my privilege to sell a full set of Gospels and give a set of tracts in Chinese to people from places one thousand or two thousand *li* to the west of this city."

IN A LETTER from Mr. W. S. Strong of Fu-shuen (Si-chuen), he says:—"During the last two Sundays and Wednesdays we have had about one hundred and fifty women to worship. Mrs. Strong reckons that during the last thirty days she has had more than three thousand women visitors up here, and judging from the class of women who come, we can always reckon on having over one hundred attending the regular meetings."

Gan-hwuy.

KU-CHENG.—"Last month, from the 11th to the 13th, we held our annual church conference for Lai-an and out-stations.

"Among the subjects for discussion were: (1) Should parents betroth their

children when young? Should Christians marry unbelievers? (2) Giving—its object; can any improvement be made on our present system? how stimulate a greater interest? (3) Our duty to the unsaved; how can we discharge it? (4) How can the pastor be more helpful to the church? How can the church be more helpful to the pastor?

"One of the native teachers from Ganking gave a modified translation of Mr. Torrey's 'Ten reasons why I believe the Bible is the Word of God.'

"Mr. Best, two evangelists, a teacher and myself each gave an address. As there were competent native visitors with us, we gave the natives a larger share than usual in conducting the services.

"The meetings were well attended and on the last day we held an overflow meeting at the street-chapel.

"After the conference, I came to Ku-cheng to spend a month or so. Some of the members here had been gambling and we scarcely knew what course to pursue, but at my first service in the church here, I was greatly encouraged and filled with joy to see that God was working in our midst. Five men arose and confessed their sins before the church, asking for prayer on their behalf. They indeed have need of our prayers, for this is a wicked place. Like Pergamos of old, it seems to be the 'place where Satan dwelleth.'

"The evangelist and I have been spending a few days, visiting from house to house and hamlet to hamlet in the surrounding district, preaching the Gospel and leaving a Gospel tract and calendar as we take our departure.

"This is the best season of the year for this work as the farmers are not very busy. We have met with a good reception and have been much encouraged in this work. After a few days more of visiting among the church members, we will go on to Hsu-i, then return to Lai-an."—*W. C. Hoker.*

Hu-peh.

KU-CHENG.—"Yesterday was the busiest day we have had since we came to Ku-cheng. It was the 16th of the First Moon, when all who look for good luck during the year spend the day abroad, the country people coming into the city. Of course they come to the foreigners' place as among the sights of the city. Women were coming and going all day in crowds and Mrs. Ho, the Bible-woman, helped me receive them in the chapel. I was either 'preaching' or on inspection from morning till night, and we did a brisk trade in Christian almanacs and tracts. The women clamored for a sight of the children, and I found it a first rate plan to bring forth my little family now and then as a promised reward for quiet listening.

"On Sundays we have the chapel packed, many not finding even standing room. Crowds flock to hear the organ, the news of which has spread abroad. I have always a good attendance of genuine learners at the women's meeting on Sunday afternoon but of late there have been many strangers so that we have changed it from a Bible class to a Gospel service. Last Sunday there must have been a hundred women

who listened quietly to our message. Before leaving, I invited them to take turns in coming near and seeing how I used hands and feet on the wonderful organ so that when next they come to Sunday morning service, they will not push and crowd to get near me when I commence to play. When they see how necessary good strong feet are to make the music, their own little maimed 'lumps of flesh' seem useless things. However, I am sure they do not think my performance with my 'men's feet' at all ladylike.

"My little girls' class every Friday afternoon grows popular and eighteen lassies often gather to learn hymns and Scripture, and listen to the wonderful Bible story illustrated by the Sunday school picture scrolls from home. I find that some of the little girls steal away to come, and willingly accept a beating afterward. One who often must stay at home to care for her baby brother, has nevertheless learned her lesson with the others regularly. How? She lives next door, and during our class she sits on the other side of the wall which separates our courtyards, listening as she cares for baby, and so is an unseen learner. Doubtless the games which they are allowed to play with our children for a little while are a great attraction. These wee maidens are a self-appointed choir on Sundays, surrounding the organ and helping wonderfully with their shrill voices.

"Mr. Sibley and our evangelist, Mr. Ho, are kept very busy with the men's work, which seems full of promise. Mr. Sibley's Wednesday evening inquirers' class for men is well attended and he has been having Gospel meetings on other evenings attracting neighbor shop-keepers and passers-by. We hope to be baptising several soon."—(*Mrs.*) *H. A. Sibley.*

Kiang-si.

KIH-AN.—"I have just returned from a week's itinerating journey in villages only three and four miles distant from here. I was accompanied by Mrs. Cheo, our Bible-woman, and Mr. Liu, an evangelist. We left here Saturday morning, April 2nd, and crossed the ferry, as we intended visiting villages on the other side of the river. Our little foot-path soon took us in among the hills, and the scenery all about us was very beautiful. There were no roads, only these little foot-paths, raised some two or three feet above the fields, and so narrow that one had to constantly watch one's footsteps to avoid falling off into the rice-fields, which at this time of the year are flooded with water.

"The villages are small, but numerous, many of them not more than a quarter of a mile apart. Some of them have been visited only once or twice by a foreign lady, and some of them not at all, so I was an object of much curiosity wherever I went. We had crowds in all the villages and sold quite a good many books. The days were busy ones and very tiring, but one was so glad of the privilege of thus being able to speak to so many people.

"Yesterday I was out visiting in the city with the Bible-woman. I will not be

able to go into the city for a couple of weeks now, as some of the examinations are in progress. There are about eighteen hundred students already in the city, and yesterday I passed crowds of them. They were very orderly—a well dressed, well behaved crowd; yet it is not considered wise for ladies to be on the street when the students are in the city. Later on, at the big examinations, there will be eight or ten thousand students, besides their servants. Then the city will be gayly decorated, the shops being especially fitted up for the occasion, and many Shanghai firms will be represented, as they send agents who rent shops and fit them up with specialties just for the occasion.

"Our helpers are kept busy selling books and preaching, as many of the students have never seen foreigners or the 'foreign books' as they call them (although they are printed in Chinese), and they call in, mostly out of curiosity. We have guest-halls where visitors are received, and these are generally full all day long with students coming and going. As we are the only Protestant mission for many miles around, and as our district includes some large cities and innumerable villages, with a population of over two million people, you can well understand the magnitude of the work we have to do. We are over one thousand miles from Shanghai, in the valley of a beautiful broad river, in a city of over one hundred and fifty thousand population, and doors are open on every side of us for the preaching of the Gospel; but *our numbers are so few.*"—(Miss) M. A. Wood.

Kuei-chau.

TSEN-I FU.—"We opened the new chapel on Sunday, February 28th. A congregation of about thirty gathered, nearly half of whom were students. When we conversed with these students after the meeting, their admissions in favor of Christianity as being better suited to the needs of man than other religions one felt were made from convictions at the time.

"Yesterday (Sunday) again brought a large number to the mission house. I had three meetings in succession and preached for five hours with a rest of about one-half hour between. Even then I might have continued for another hour or two as many still appeared interested to listen. But my tired head refused to do any more. Had Dr. Torrey and Mr. Alexander or any other evangelist been here with a choir of several hundred voices and supported on the platform by a large number of ministers and Christian workers, the meetings might have been prolonged! But as there was only one worker—and he without native help even—who had to speak in a foreign tongue, five hours of meetings were quite sufficient.

"A rebellion has taken place five days from here which has prevented my traveling. There are between two thousand and three thousand in rebellion. The report is that the Romanists are the cause of the rising. I hope to send fuller news of this later on."—Thos. Windsor.

[Tsen-i Fu is a city of sixty thousand inhabitants, on the highroad from Chungking in Si-chuen to the capital of Kuei-

chau. It is surrounded by the most populous district in Northern Kuei-chau, and is of great importance as a missionary centre; and yet, such is the scarcity of workers, that it is only possible at present for the Mission to give Mr. and Mrs. Windsor and Miss Hastings to this place. —Editor.]

Yun-nan.

YUN-NAN FU.—"We have been seeking to keep fast hold of the word that 'All things work together for good to them that love God,' though we have felt, more than ever before, the need there is that we should be upheld by the Lord, in response to the continued prayers of His people. We are thankful that the Lord has been pleased to give us a house in a new city in this province. Ping-i Hsien is two days east from Kuei-chau province. Mr. Harding has succeeded in securing suitable premises there and we are expecting that Mr. Hanna and a Christian man will live there permanently. Mr. Hanna can continue his studies and do work as he is able among the people. The thought is that gradually, as we get workers, we may have a line of stations across the north of the province, within helping distance of each other. We would ask for special prayer for this city of Ping-i, and for our brother, Mr. Hanna, that he may be much helped with the language, and that even now hearts may be prepared to receive the Lord Jesus Christ as their Savior and Lord.

"While at this city, Mr. Harding had a most interesting conversation with a man on the street. This man, who lives two days' journey from Ping-i Hsien and about the same distance from Kuei-chau Fu, told Mr. Harding that he had for years been seeking a way of salvation. At one time he nearly made up his mind to become a Buddhist priest. Upon further investigation he concluded that there was a great deal that was manifestly false connected with their practice, and so gave up the idea. Not long ago he was on the point of taking the vegetarian vow, but found out that there was also a great deal of insincerity connected with that sect. He further inquired into the Roman Catholic doctrine, but found that many who professed that faith were a 'bad lot,' and so kept away from them. So he had made up his mind that the only thing to do was to be filial and good, not to steal, or swear, or tell lies, or smoke opium, or drink wine, or use tobacco, and to leave the future to Heaven. Mr. Harding says, 'I told him about our Savior, and of the plan of salvation through faith in Him. I have never in China met a man who seemed to drink in the truth so eagerly, or who seemed to grasp every idea so quickly.' They talked together for over an hour, and then he got some books before he left for home. He seemed a man prepared for the truth, and we are specially remembering him in prayer. He promised to visit Mr. Harding at Kuei-chau Fu. It was a most encouraging circumstance at the beginning of permanent work in the city, though the man does not belong to the place."—*Extract from quarterly letter from Rev. John McCarthy.*

For Praise and Prayer.

Praise for the encouragements in the work in Kai-feng Fu, and pray that the work in that city and the surrounding districts may be abundantly prospered. (Page 64.)

Praise for the wonderful openings for the Gospel in Northern Si-chuen, and pray for more workers to meet the demands of the work there. Pray also for those there who are seeking teaching, that they may be taught of the Spirit. (Pages 65-67.)

Pray that Tibet may soon be opened for the entrance of the Gospel. (Pages 68, 69.)

Pray for those workers who are itinerating, and that hearts may be prepared to receive the Truth upon first hearing the Gospel.

Monthly Notes.

ARRIVALS.

March 22nd, at Shanghai, Misses K. Kahlhöfer, A. Hoffmann and R. Stucki, from Germany.

April 3rd, at Shanghai, Misses C. Jepsen and K. E. Kohrig, from Germany.

April 9th, at Shanghai, Miss Margaret King (returned), from Canada.

DEPARTURES.

March 21st, from Shanghai, Mr. and Mrs. A. Langman and four children, for England.

April 1st, from Shanghai, Miss F. E. McCulloch and Mr. R. Powell, for Australia.

April 4th, from Shanghai, Bishop and Mrs. Cassels and six children, for England.

April 4th, from Shanghai, Miss L. I. Weber, for America, *via* England.

April 8th, from Shanghai, Miss M. C. Petersen, for Germany.

BIRTHS.

February 12th, at An-shuen, Kuei-chau, to Mr. and Mrs. J. R. Adam, a son—Robert John Anderson.

March 6th, at Pingyang Fu, Shan-si, to Mr. and Mrs. W. Percy Knight, a daughter—Constance Maud.

March 28th, at Siang-hsien, Ho-nan, to Mr. and Mrs. F. S. Joyce, a daughter.

Recent Baptisms.

SHEN-SI—	
Mei-hsien	6
SI-CHUEN—	
Sin-tien-tsi	3
Pao-ning out-stations	10
Kuan-hsien	4
HU-NAN—	
Nan-chau out-station	9
GAN-HWUY—	
Cheng-yang-kuan	2
CHEH-KIANG—	
Ning-hai	3
Wen-chau and out-stations	21

Editorial Notes.

MONTHLY TEXT.—“*God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.*”—2 CORINTHIANS 5:19.

MAY we again call the attention of our donors to the fact that it will help us in our banking arrangements, if they will make out all checks, express orders, post-office orders, and postal notes, not to the order of Mr. Frost, at Philadelphia, or of Mr. Helmer, at Toronto, but to the order of the China Inland Mission, at either place.

Mr. Steven has been doing deputation work, for several weeks past, in cities west of Toronto, in Hamilton, London, Detroit and other places. Many doors of testimony have been kindly opened to him by friends, and our brother has been much encouraged by the sympathy manifested and interest expressed. We trust that some definite results will follow these meetings, in the dedication of lives to God and to China.

We still continue to have applications for service in China, and it is our present privilege to have under consideration the cases of a number of candidates. But these are few indeed, as compared with our longing and China's need, or as compared with the great resources of the States and Canada in Christian men and women, who ought to be at God's disposal for service abroad. We need more prayer on the part of our helpers in the work, that young people may learn their responsibility toward the heathen, and fulfil it. Will not our friends be helpers together by prayer for us, in a new sense, that we may speedily see the “greater things” promised by our Lord.

The General Director of the Mission, Mr. D. E. Hoste, is in a position to become acquainted with the conditions under which missionary work is being carried on throughout China, and it is as a result of the careful grouping of testimony from widely scattered stations, that he writes as follows:—“My letters from the interior all tell the same story of wonderful readiness to hear among the people, and of a real spirit of interest on the part of many. China presents an opportunity for consecrated, humble-minded servants of the Lord, that has never been surpassed, if indeed equalled, in the history of the Christian Church. How sad it is that Christian people should, to so large an extent, be sunk in lives of self-gratification, and so be missing the essential nature of discipleship! One trembles to think of what will happen in that day, when each of us will have to face the test of whether we have done the will of God in our lives.”

In earthly warfare there is seldom a forlorn hope for which there are not volunteers. The history of the Anglo-Saxon race on both sides of the Atlantic furnishes numberless instances, and the European nations are not behind in that *esprit de corps* which makes men hazard their lives, or indeed throw them away, in vain, through valiant efforts to achieve success. The present grievous struggle between Russia and Japan shows the same spirit of self-renunciation brought up-to-date. The Russian's devotion to the “Great White Tsar” makes him endure cold and hunger, wounds and disease, and to stubbornly defend positions in the face of almost certain death, whilst the sense of honor or manly obligation to their country and Emperor, which the Japanese call *Yamato hamashii*, leads them to volunteer by thousands for the desperate task of taking doomed hulks into the fiery hail of the Port Arthur batteries; and to press home assault after assault upon the Russian lines on the southern hill of Kinchau, though the ground is heaped thickly with the bodies of those who have gone before.

The records of the Church of Christ abound in stories of Christian heroism and devotion to duty, in the face of dangers no less real and terrible than those of modern warfare. It was with their eyes wide open to their danger, and with a calm deliberation, which means more than the emulation of daring among high-spirited young men, or the frenzied rush in the heat of battle, that the early missionaries went to the Cannibal Islands of the South Pacific, and to the “white man's grave” of Sierra Leone. The writer well remembers the spirit which moved in our prayer-meetings when the news came home from the lower Congo that McKergow and Willie Appel and many another bright young man had fallen victims to the deadly haematuric fever. It was in grim earnest that one and another of their classmates volunteered to fill up the gaps, and thus yielded their lives to the Lord in a new consecration, with the clear understanding that it probably meant painful disease and an early death; far from home and loved ones, and among unappreciative pagans. Their sacrifice was accepted by the Lord and many of the new volunteers laid down their lives, before the healthier highlands in the interior were reached. The cost was heavy, but the souls which have been won for Christ amongst the tribes of Congoland, and the churches that are witnessing for Him there to-day, are well worth all the cost.

Just such consecration is the pressing need for to-day. It cannot be that the thought of difficulties and the call to self-sacrifice are daunting the hearts of young men and women who truly love the Lord Jesus and long to serve Him; and yet the fact remains to be accounted for that whilst there is *urgent need* in China for many lowly-minded, prayerful and capable men and women to preach and live for Christ, there are very few offers of service being received.

Other mission fields are also needing reinforcements, and we pray that God may lead out his chosen workers to India and Africa, to Egypt and Persia, to South America and New Guinea, and every other needy field; but China is, in a special sense, the centre of necessity for large reinforcements at the present time, because of the heavy losses in the Boxer uprising, because of the unique opportunities referred to in Mr. Hoste's message, and because these opportunities will, in many cases, be withdrawn if the workers are not enabled to utilize them. The doors—now thrown wide open—may soon be shut in our faces if we are not able to enter in. “Pray ye therefore the Lord of the harvest that He will thrust forth laborers into His harvest.”

Lack of information as to the requirements for missionary service and the means of preparation, and of getting to the field, is doubtless keeping back many young workers who have the necessary consecration and qualification. Many have got the erroneous idea that only those who have taken a full college course are acceptable, whilst others magnify the difficulties of language or of climate in such a way as to exclude themselves from possible candidature. We desire to have it as widely known as possible that we will gladly send a paper of information about the requirements of the China Inland Mission to all who ask for it, and that we will enter into correspondence, so far as may seem necessary, with any who desire to find out the Lord's mind with regard to personal service among the heathen of China.

CHINA'S MILLIONS

The Annual Report.

"From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the LORD of HOSTS."—Malachi 1:11.

ALTHOUGH the closing months of 1903 were darkened by the dreadful cloud of coming war, the work of the Mission throughout the whole of Inland China was, with few exceptions, unhindered by political disturbance or unrest. In the mercy of God the year was one of general tranquility, and was marked by unprecedented opportunities for the preaching of the Gospel. The deeply-rooted prejudices of the people have been, and are, rapidly yielding before an increasing desire to understand the secret of Western power and success.

Multitudes have heard the Gospel, and many thousands have expressed their desire to identify themselves with the Christian church. Though the motive with many has not been spiritual, but the expectation of temporal advantage, nevertheless, large numbers have been brought under the sound of the Gospel, many of whom have thereby become the subjects of spiritual impressions. In many parts of China the missionary's difficulty has been, not to find open doors, but to enter those already opened; not to gain adherents, but to escape being overwhelmed by the many who, without any true spiritual experience, have sought admission to the church. This state of things has called for the exercise of increased care on the part of those responsible for the examination of candidates, yet notwithstanding all due caution, the number of those who have confessed Christ by baptism during the past year exceeds, by between six and seven hundred, the number of those admitted to fellowship during the preceding twelve months. These additions to the church have included representatives from all classes of society, from the humble peasant on the one hand to the cultured son of a deceased Literary Chancellor on the other.

Within the church, while there has been much that has called for that patience which bears "gently with the ignorant and erring," there has also been real progress to encourage the workers and to call forth praise to God. Quickened spiritual life has found expression in increased activity; and a fuller recognition of personal responsibility has, in some districts, lead to more aggressive evangelistic effort on the part of the Chinese Christians. Persecution has made men more prayerful; and though the vindictive spirit has not always been absent, forbearance has been cultivated and grace displayed by those who have suffered for Christ's sake. Systematic instruction has

been bearing fruit in the increased intelligence of converts and efficiency of native helpers. The great need of the church in China, as of the church at home, is a gracious outpouring of God's Spirit, so that those satisfied with the mere profession of Christianity shall be baptized into a fulness of life which will be manifested by a vigorous and active faith.

Though from a political standpoint the country has been, and still is, passing through a time of considerable difficulty and danger, the opportunities for the missionary have never been equaled. The work is capable of almost indefinite extension, and the chief hindrance, so far as man can judge, is the lack of men. The great need of China to-day is men of capacity and spiritual power, for in many districts the work has grown to such dimensions that the present staff of workers is utterly unable to cope with it. If the fruit of past toil is to be ingathered, and the magnificent opportunities now offered are to be embraced, it appears imperative that large reinforcements should be sent out speedily. This need has been recognized by the missionaries of all Societies, and the members of the C.I.M. have been led, for some months past, to set apart a special time once a week for definite prayer that the Lord of the harvest would thrust forth more laborers into His harvest.

CHINA AWAKENING.

The following facts, selected from many others of a like nature, will help to indicate the changed position of affairs in China to-day. In Chang-sha, the capital of the once bitterly anti-foreign province of Hu-nan, which for so many years resisted all missionary advance, a Conference has been held at which thirty-two missionaries were present, representing thirteen Societies now at work in the province. Further, all the prefectural cities in this province, with the exception of one, have been opened as mission stations.

In Sui-ting Fu, in the west of China, where Dr. Wilson has been giving special lectures with the object of bringing the students and gentry of the city within sound of the Gospel, the prefect, to the astonishment of Dr. Wilson, even went so far as to offer to put out a proclamation commanding the students to attend. Such an offer, though of course not accepted, would have been impossible a few years ago. In the *yamen* of another city, one of our lady

workers has been enabled to hold regular services among the ladies of the mandarin's household; and a deacon of the native church has, at the mandarin's request, resided in the yamen to assist the official to break off the vice of opium-smoking, thus affording the deacon a splendid opportunity of unfolding the plan of salvation to his distinguished—and under normal conditions inaccessible—patient. In another city in the south-west of China, where, four or five years ago, even singing on the streets would not obtain an audience, there are now one hundred persons regularly attending the services.

Or to speak of the circulation of the Word of God, twenty-five years ago the annual circulation of the Bible and portions thereof in China was about one hundred thousand copies, whereas last year the British and Foreign Bible Society alone issued from their Shanghai depot more than one and one quarter million copies; while if the work of the three Bible Societies operating in China be put together, the circulation must certainly have been considerably more than two million copies. Such facts as these are significant of mighty changes in an empire so extremely conservative in its policy and religion.

In addition to the above-mentioned facts, which refer directly to missionary work, may be mentioned the ratification of China's commercial treaty with Great Britain; her signing of her treaty with the United States of America, including an important clause on missions; her treaty with Japan; the rapid extension of railways; the eagerness to adopt Western inventions; and the widespread desire for foreign education. All these indicate how rapidly China is awakening from her sleep of centuries and preparing herself to grapple with the new conditions forced upon her.

SIGNS OF SPIRITUAL BLESSING.

In the midst of a work which is frequently monotonous, there are not wanting instances, however, which make the heart throb with deep emotion and call forth an earnest hallelujah. Of these, one or two may be mentioned. The affection of the Chinese Christians toward their former leaders who laid down their lives in 1900 has been touchingly shown. The members of the churches where Mr. and Mrs. Duncan Kay and Dr. and Mrs. Millar Wilson labored, have, out of their poverty, sent home as an expression of their sympathy a sum of over £13 (\$63.26) to the orphans of Mr. and Mrs. Duncan Kay, and have erected a memorial stone in memory of the Doctor and his wife. In another city in the same province, the saving power of the Gospel has been manifested, in the fact that a man, who in 1900 was a Boxer leader, requested one of our lady workers to visit his home, he himself acting as her escort on the journey. Again, in another village, the power of God has been manifest in an unusual way. In this village, where before the persecution there was only one man interested in the Gospel, a great work has been going on. The villagers decided to have done with idolatry, and destroyed not only the idols in their own homes, but those

which were found in the eight village temples. Subsequently, one of these temples was renovated and appointed as their meeting-place for the worship of God.

Among the converts in another city in the west of China was an exorcist, who not only burnt his idols but destroyed all the paraphernalia connected with his evil calling, and gave his two gongs to be melted down into a new one which was to be used to call the people of his village to the worship of God. In a city in the coast province of Cheh-kiang, outside nine or ten of the shops may be seen, every Lord's day, a sign hanging, with the words "This is worship day," the shopkeepers thus boldly declaring their adherence to the teachings of the Word of God. In the province of Gan-hwuy a worker tells of women walking twenty-three miles to make enquiries concerning the way of salvation. These are but a few indications of the work going on throughout the length and breadth of China. How widespread the blessing has been is manifest by the fact that baptisms have taken place in each of the fifteen provinces where the China Inland Mission has work, and that the number of stations where these additions to the church have taken place is one hundred and fifteen, as compared with fifty-eight in the previous year.

In addition to the missionary's regular and routine work, such as evangelistic tours, pastoral oversight, and the care of schools, hospitals, opium refuges, etc., special interest attaches to the translation by Mr. Samuel Clark of the Gospel according to St. Matthew into the language of the Chong-kia, one of the aboriginal tribes of south-west China; also to the translation into Chinese, by Mr. F. W. Baller, of Mr. Hudson Taylor's book, "A Retrospect," and Dr. Pierson's "Life of George Muller." Also in some cities during the year special missions have been held for the purpose of reaching the business men, while in others special efforts have been made to get hold of the scholars and gentry. In several centres Bible schools have been opened for the better training of Chinese evangelists and future pastors.

DEFINITE ANSWERS TO PRAYER.

The year has been full of mercies, and many have been the definite answers to prayer. At Shuen-k'ing, during a disastrous flood, when the waters reached high up the city wall and burst in the city gates, inundating a large part of the city, and causing much destitution and serious loss of life, the waters ceased to rise when they reached the door of the mission premises, so that both the workers and property escaped without hurt, and the people of the city were constrained to acknowledge the happy condition of a people whose God was the Lord. In two other cities, on different occasions, the mission premises were saved from fire by the direction of the wind having been changed in answer to prayer; and though other buildings in close proximity were utterly destroyed, the houses and property set apart for the extension of God's kingdom have, in the eyes of the natives, been the objects of a special providence.

Though many thousands of miles have been travelled by the members of the Mission both on land and sea, mercy has encompassed them about, so that no life has been lost. The goodness of God in this matter has again been emphasized, for one of the workers, Mrs. Crofts, when travelling to the west of China, slipped from her boat and fell into deep and swiftly-running water; but through the prompt action of some Chinese on a small native craft, she was saved after having been under the water for a considerable time. Prayer has also been answered in the restoration of several who have been very near the gates of death; and also in the guidance and sustenance of the work on the field in the face of very many difficulties, both temporal and spiritual.

During the year the Mission has been called upon to mourn the loss by death of nine workers, workers highly esteemed for their work's sake, as well as for their personal character. The names of these lamented ones are:—

Miss R. F. Basnett, Mrs. H. S. Conway, Miss M. A. Gregory, and Mr. John Smith, from England; Miss G. Wood, from America; Mrs. A. G. Nicholls and Miss Laura Jensen, from Australasia; Mrs. Linder and Miss A. Sanders, from Scandinavia.

At a time when the cry on every hand is for reinforcements, the death of these beloved workers, some of whom had mature experience, while one had barely entered upon her service, is an inscrutable mystery; but "The way of the Cross means sacrifice," and the comforting promise has been given by the Lord Himself: "He that loseth his life for My sake, shall find it." He who has promised the hundred-fold to those who give up loved ones in His service, will not fail to bless and comfort the bereaved, both at home and in China.

It will be remembered that in 1902 there were 132 C.I.M. missionaries who returned to China after furlough, many having availed themselves of the disturbed state of the country to take their rest and change at an earlier date than they otherwise would have done. Consequently, last year the number of those at home was below the average and there were only 54 to return to China after

furlough, while 44 new workers arrived in Shanghai for the first time.

It is a matter for much regret that at a time in the history of missions in China when there are such unprecedented opportunities, the number of new workers has not been greater. While there is every prospect of the number of new workers this year being well in advance of last, there is much need for prayer that God will lay the burden of China upon the hearts of many more suitable men and women. Mention has already been made of the fact that the members of the C.I.M. and many friends are giving themselves to special prayer in regard to this matter. It is also hoped that all who hear or read this

report will in their prayers make mention of this urgent need.

SOME INTERESTING FIGURES.

The arrivals in China from the various countries during 1903 may be summarized as follows:—

Country.	Ret'd.	New Workers.	Total.
England	25	9	34
America	24	11	35
Australasia	3	4	7
Germany	0	9	9
Sweden	2	10	12
Finland	0	1	1
	54	44	98

On December 31st, 1903, there were in connection with the C.I.M. 783 missionaries (including wives), of whom 146 were associates connected with six affiliated societies. Of these 783 workers, 743 were appointed to stations in China, 15 were still engaged in study, while 25 were either on the home staff in one of the several countries or undesignated.

These workers were laboring in 199 stations, 156 of which were manned by members of the Mission and 43 by the associated workers.

The following table will give at a glance the Mission's staff and stations:—

	Men.	Single women	Wives.	Widows.	Total.	Stations.
Members	258	196	165	18	637	156
Associates	60	54	30	2	146	43
	318	250	195	20	783	199

Despite the limitations imposed upon the work by the lack of men and women to enter open doors, thirteen new stations were opened during the year, not to mention two



Photo by]

CANAL WATER GATE, WEN CHAU. [B. W. Upward.]

others opened during the first few days of the present year. Of these thirteen new stations, four were in the province of Shen-si, three in Kiang-si, two in Shan-si, and one in each of the provinces of Hu-nan, Ho-nan, Hu-peh, and Si-chuen.

To refer to the visible results so far as returns are yet to hand, 1,688 persons confessed their faith in Christ by baptism during the past year, which number is nearly 700 in advance of the preceding twelve months, and is the largest number it has ever been the privilege of the C.I.M. to report as the harvest of one year. It will be remembered that the policy which guided Mr. Hudson Taylor in the earlier years of the Mission's history was, "not to secure in a short time the largest number of converts for the C.I.M. from a limited area, but to bring about in the shortest time the evangelization of the whole empire, regarding it of secondary importance by whom the sheaves may be garnered." While the early years of widespread pioneer work were more instrumental in opening up China for missionary work generally than in obtaining a large number of converts in a few centres, God is now granting the Mission the joy of seeing a marked increase in the number of converts added to its stations all over the empire.

Twenty years ago the annual number of baptisms was about 400; ten years ago this figure had risen to about 700; whereas last year the number rose to about 1,700. For this marked increase, which is, we trust, but the beginning of yet more fruitful harvests in the years to come, the praise and glory are God's alone. The figures are conclusive evidence that the opposition of Satan, and the fires of persecution, have not availed to hinder the work of God in China; rather has this time of trial helped to usher in a period of greater blessing. May these facts prove a fresh source of consolation to the friends and relatives of those who laid down their lives so recently for the cause of Christ in China. The lives lost for Christ have not been wasted; they are but the buried seed of an abundant harvest already beginning to be gathered in.

THE MISSION INCOME.

It has been our privilege for some years to report an annual increase of income. This year God has given the Mission a large increase in the number of souls saved, but a decrease in the amount of money received. In this brief report the income received in England, with the donations in China and the remittances to China from America and Australasia, are given. The funds of Associate Missions are only transmitted, and the complete balance sheets from Australasia are not yet to hand. Annual Statements of Accounts corresponding to our own, showing fully the receipts and expenditures in England and Australasia, are published in those countries.

The figures are as follows:—

Income for 1903.

	£	s.	d.
Received in England.....	38,206	11	1
Donations received in China and remittances to China from America and Australasia...	8,121	2	2
	(\$225,458.30)	£46,327	13 3

	£	s.	d.
In comparison with 1902 there is a decrease in the income received in London of.....	13,239	19	6
And an increase in the amounts received in China from America, Australia, etc., of	361	17	0
Making a net decrease of.....(\$62,693.67)	£12,878	2	6

About one-half this decrease is accounted for by the receipt of smaller amounts from legacies; the remainder by a falling-off in some of the larger gifts to the Mission, one of which was a special gift of £2,136 5s. for the assistance of those who lost their all in the Boxer crisis of 1900. The number of contributions actually received was, however, slightly in excess of the number received in 1902.

It should also be noted that the rebuilding of destroyed property, and the abnormal number of passages back to China, necessary in 1902, were at that time met by an increase of income. Last year these expenses were not so heavy; there being, for instance, ninety-one fewer passages to China in all, or seventy-four fewer from England, America, and Australasia. Thus the actual needs of the Mission were somewhat reduced, and these have been met in answer to prayer, so that, to the glory of God, there is no deficit to record. The decrease of income has, of course, called for some measure of self-denial on the part of the members of the Mission, but such a trial is incomparably smaller than a decrease of spiritual results would have been. God has graciously set His seal to the work by granting the largest ingathering of souls in the Mission's history, and this, to the soul-winner, is more than sufficient compensation for limitations in income.

CANDIDATES, AND THE HOME DEPARTMENT.

During the year, the Mission has been in correspondence with 156 persons in reference to their offering themselves for missionary work in China: 58 of these were men, 98 women. Of this number 11 have already sailed; while 17 others, who were accepted for training, will in all probability be leaving ere long. Of the other cases, 38 ceased to correspond after having made preliminary enquiries; 8 who were too young were postponed; 12 withdrew; 15 were disqualified by unfavorable medical reports; 6 were debarred, either as married men with families or by unsuitable engagements; 3 held views not in keeping with the doctrinal basis of the Mission; while the remaining 46, 30 of whom were women and 16 men, were, for various other reasons, not considered suitable for missionary work in China.

Among many other items of interest connected with the work of the past year, mention should be made of the visit of Mr. Sloan, the Assistant Home Director in England, to China, where he has already visited many of the stations, and hopes, during the summer, in company with the Rev. Stuart Holden, to hold special meetings at some of the sanatoria in China. Mr. Whitridge, the Secretary of the work in Australia, and Mr. Frost, the Home Director in North America, the latter accompanied by Dr. Howard Taylor, have also paid brief visits to China.

The Mission makes grateful record of God's goodness in sparing for another year Mr. and Mrs. Hudson Taylor, who are still able to counsel and encourage those upon whom added responsibility has fallen, through the limitations enforced upon Mr. Hudson Taylor by advancing years and enfeebled health. Much sympathy has been felt for Mr. Theodore Howard, the Home Director in England, whose indisposition has, for several months, restrained him from the active work in which he has for so long generously and efficiently engaged.

The Mission has also felt sincere sorrow and sympathy with Mr. and Mrs. Polnick, in the serious railway accident which has crippled for life Mr. Polnick, the leader of the German China Alliance work.

Mrs. Howard Taylor's new book, "Pastor Hsi," has on all hands been accorded a most favorable reception. The circulation of this book has been already much blessed, and as a third edition has just been called for, it is confidently hoped that it will yet attain a wider sphere of usefulness, not only at home, but abroad, where it is being translated into German, French, and Finnish.

In bringing this report to a close, it is a privilege to

once again acknowledge the goodness of Him who is the Giver of every good and perfect gift; without whose unnumbered mercies the work of the past year would have been impossible. Another year has proved that with Him "can be no variation, neither shadow cast by turning." The mercies of the past call for renewed zeal, and never was this more necessary, for the importance of the present crisis in China's history can hardly be exaggerated.

The opportunities for missionary work have certainly never been equalled, and the issues which hang upon the neglect or use of these opportunities are of the most momentous nature. Neesima, speaking of the political changes which took place in Japan some years ago, said: "Society as well as Government will soon precipitate into some new shape. But what shape?" This is the all-important question regarding China to-day. The increased activity shown in the military and educational reforms of China, emphatically emphasize the importance of an increased activity on the part of the Church. What will the China of to-morrow be? The answer to that question depends very largely upon what the Christian people of Europe and America do to-day.

Letter from Rev. J. Hudson Taylor.

Read at the London Annual Meetings.

To the Friends of the C.I.M.

CHEVALLEYRES, May 1st, 1904.

DEAR FRIENDS,—Again I am unable to be with you in person, but I wish to express my thankfulness to you, and thankfulness to God, for all your love and sympathy and help in carrying on the work of the Mission.

God has been unspeakably good to me and my dear wife, though we are increasingly feeble and unable to help as we would.

It was fifty years on the 1st of March since my feet first trod Chinese soil, and what wonders has God wrought since then. He has exceeded the most sanguine expectations of that day, or of the time thirty-eight years ago when the Mission was formed. Then, comparatively little was known of China, and the work in Inland China was to be begun. Then, we prayed and toiled for open doors; now, the cry is on every hand for workers to enter them.

Unable now to work there ourselves, it is a great comfort to have dear sons and their wives, and nephews and nieces laboring acceptably in and for China, and grandchildren looking forward to do so, and we thank God that the various departments of work we have had to lay down are being carried on so satisfactorily. "He fainteth not, neither is weary," and we look for greater things in the future if the Lord delay His coming. What multitudes of old friends, and what numbers of our dear workers have passed within the veil, while others are prevented by weakness from laboring as formerly. We need to pray more than ever for willing, skilful workers for every department of service in the home-lands as well as in China. The new and enlarged opportunities in these critical

times are a loud call for new zeal and fresh devotion. Never was it so true as now that "the time is short."

May parents be led to consecrate gladly their precious children, and young men to covet beyond all worldly positions the honor of going to the high places of the field as ambassadors of the King of kings. And may we all be enabled so to serve and to pray that in that day so fast approaching we may rejoice and not be ashamed. The Lord bless you, dear friends, one and all. Though far away in person we are with you in heart, and desire and pray for God's richest blessing to rest on you and yours. Another year we may not be here to pray for you as we do now, but we ask Him who has promised to be with you to the end to bless you all now and evermore.

Yours affectionately in Christ,

J. HUDSON TAYLOR.

The Object of Missions.

Missions are the product of the conviction that Christianity is a divine life in man, and that every Christian is different from other men, not in this or that external, but in the fact that he is alive and other men are dead. The Church may have become so much like the world as to have lost sight of this truth; but the New Testament is falsehood and delusion if there is not in the Christian the power of a supernatural life which is absent from the non-Christian. It is to give men that life that the Church sends out missionaries, and all kinds of accessory and blessed consequences flow from missionary work because the life of Christ, planted in men, cannot be restrained from producing such results.—*Robert E. Speer.*

Sixteen Years of Missionary Effort in Si-chuen.

BY BISHOP CASSELS.

Address delivered at the Annual Meetings held in Exeter Hall, London, May 10th, in connection with the Thirty-eighth Anniversary of the China Inland Mission.

THE diocese of Western China consists of two parts, comprising a very large portion of the immense province of Si-chuen. The work of the Church Missionary Society lies in the north-west of that province. It occupies a populous and fertile district north of the capital, Chen-tu, extending away to the mountains, both north and west, to the border tribes and to the great Tibetan mart of Sung-pan. The other part of the diocese comprises the Church of England work of the China Inland Mission. It occupies what the natives call the *Chuen-pek-tao*; that is, the northern intendent-ship of the province. It includes also the whole of the east of the province, embracing important regions in the valley of the Yang-tsi both north and south of the river. It is of this work that I would try to speak to you for a few moments this afternoon. As it happens that January the 18th, when I left my station on this my visit home, was exactly sixteen years, to the day, from the time when I first arrived to take up work in that station of Pao-ning, it may be convenient to look back over those sixteen years and see what God has done for us during that period.

PIONEERING AND FOUNDATION WORK.

After many difficulties and several attempts, lasting not only months but even years, a house had been obtained, and we entered the city of Pao-ning. In the early days the work began but slowly. We ourselves had much to learn. Pioneering work does not often show great results. Foundation work has to be laid with care and may not be hastened, and we encountered in that region what may be called unusual difficulties and opposition. The riots in Si-chuen, I suppose, have been more than the riots which have taken place in the mission stations in any other part of China. Certainly the difficulties in the way of opening mission stations in that region have been extreme. But I ask you to thank

God that the work has begun, and as we look back over these sixteen years let us note some of the results.

We first entered Pao-ning at night, stealthily, fearing to create alarm. We left the city this time escorted to our boat by hundreds of Christians and adherents. At the time of our arrival there was, of course, no church, no congregation—nothing of the kind. Now a church has been built to seat two hundred, and has just been enlarged to hold a larger number still; and there, from Sunday to Sunday, crowded congregations assemble, ministered to, not only by the missionary in charge, but also by the recently ordained native deacon, assisted, it may be, by some of the native catechists.

Then we had barely got a footing in the place at all.

Now the station is beginning to be well equipped. There are several mission-houses, a boys' school, a girls' school, the hospital, the Diocesan Training Institute, all included in the station.

EXTENSION WORK.

The work thus has been begun, and it has also been extended to out-stations. In the five out-stations there are regular congregations gathered every Sunday, some of them ministered to by resident catechists who have a

semi-pastoral charge. One is ministered to by one of the leading gentry of the place, who, with his family, has been converted, and now leads the worship there every Sunday. The congregations in these places number from twenty or thirty up to over one hundred regular and earnest worshippers of God, who are in most cases members of the church.

The work has not only extended to the out-stations, but has reached into the "regions beyond." There are now some twelve central stations, as well as about thirty out-stations or places where congregations gather from Sunday to Sunday.



Photo by

"HEAVEN'S HEART" BRIDGE.

[R. T. Moodie]

A small bridge on a narrow mountain road in North China. The building with the open door is a grist mill.

If you go north there is Sin-tien-tsi, with its sixty Christians, and still further there is Kuang-uen, where forty have been baptized. If you go north-east there is Pa-chau, where a hundred have been baptized, and where there are now several out-stations attached to the central station. If you go south there is Shuen-king, the scene of a large work throughout the whole prefecture, a place which it took us some years to open, and with regard to which we used always to speak of the annual riot at Shuen-king. My last letters from that place, which I opened just now, speak of thronging congregations both in the city and in the out-stations in the country round about.

If in returning to the coast from Pao-ning we come down *verland*, we have now to pass through a chain of stations. There is Nan-pu, only just recently opened, where a very interesting work has begun, and where twenty have recently been baptized. There is Ying-shan, a larger station, branching out in many directions into the country. There is Chu-hsien, where there are just now enormous openings and great possibilities; and there are other stations north and south on the road down, but which time would fail me to refer to. There is especially Wan-hsien, which you will see marked on the river, a centre now of rapidly developing and important work. For all the work thus commenced I ask you to thank God.

I ask you also to thank God for the band of fellow-laborers whom He has sent to us there. Would that I could allude to them to-day individually and personally by name! I think I might say, with all my heart, that they are a devoted and united band of loving fellow-workers. I would ask you also to thank God for the native laborers He has sent to us, who are now doing a faithful and devoted work.

But what is it that has been done so far? It is nothing compared with the possibilities which are opening out before us. It is nothing compared with the work which yet awaits us and which needs to be done in the regions which are yet untouched.

The possibilities just now are immense. The doors are thrown open as they have never been opened before. The opportunities are altogether unprecedented. Thank God we have been able to avail ourselves of some of them.

I will just allude to one place, the Kai-hsien district. A new work was opened up to us there. We were invited into it, and I was able to send my German fellow-worker, Mr. Wupperfeld, to undertake it; and excellently he managed to organize that work so that in altogether a new district where there were no openings for us before, and which we should have found it most difficult to get into, we have now within the course of two or three years baptized already nearly one hundred, and I think I may say that these converts compare favorably with the Christians in the other parts of the district and diocese. They know their Bibles remarkably well, for I have examined them. They give more freely, I think, than the Christians anywhere else; and some of them are already being used as laborers in the Gospel. That is an instance to show you how important these opportunities are. There are glorious results to be won from them. But I regret to say that

other opportunities seem to have passed from us through our not being able to avail ourselves of them. The doors which were widely open have now shut against us, and the prospects seem more difficult than ever in these districts.

But there are other places where the doors are still widely opened. I wish that Mr. Montagu Beauchamp were here to-day to tell you of the extraordinary openings that he is having in the extreme east and south-east of the province on both sides of the river Yang-tsi. He is almost pulled in pieces by people wanting him north and south, east and west, many days' journey off from the district in which he is located.

All these opportunities are most urgent and most pressing. We are doing all that we can to use the resources of the local church itself, and are sending out all the natives whom we dare send out. But we come back to you with these opportunities and tell you of them, and remind you of the importance of seizing them while they are open to us. If our staff were doubled within the next two or three years we should still be little able to cope with the work which is before us, and there would still be scarcely two missionaries for each of the counties in which we labor.

I pray you not to let these opportunities pass without considering your duty toward them. The neglect of such opportunities as these not only means loss to the mission-field, but it means loss to the churches at home. It has been proved again and again that "There is that withholdeth more than is meet, but it tendeth to poverty." The failure of the Church to take advantage of such opportunities as these brings often a most fatal re-action upon the Church itself and leads to deadness, to worldliness, to jealousies, to bickerings, and to other evils. The policy of keeping back the best at home is the policy of trying to keep the blood in the heart and prevent it from circulating to the members—a policy which not only injures the extremities but is bringing deadly hurt to the whole body itself. We cannot afford to keep back our best from the mission field. I call upon you therefore for a new sacrifice and a new interest in the work, not merely on behalf of China itself, but that fresh blessing may come back upon your own souls.

The Secret.

All attempts to make a missionary spirit predominant or powerful in the Church which do not begin with the individual drawing nearer to Jesus Christ for himself, are as vain and foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring; you will only spoil the works, and as soon as the outward pressure is removed, there will be the cessation of the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation of all—a deeper and a closer communion with Jesus Christ. . . . It is at Christ's feet that we learn to read our duty. It is there that duty becomes delight; and it is there that obedience becomes possible.—DR. MACLAREN.

“Much More Than This.”

BY MRS. F. HOWARD TAYLOR.

Address delivered at the Annual Meetings held in Exeter Hall, London, May 10th, in connection with the Thirty-eighth Anniversary of the China Inland Mission.

IT is, indeed, with thankfulness that we meet here to-day, and are able to lay the facts of this Report before you and invite your sympathy in the work of the year just closed for this Mission. We know that you rejoice with us in the goodness of God in the many matters that have been mentioned this afternoon. You are glad to hear of the continued health of dear Mr. Hudson Taylor, and you thank the Lord, with us, also, for those upon whom his mantle in large measure has fallen.

And we know that you rejoice with us in the financial statement put before you this afternoon—not, I suppose, in the decrease of income as compared with last year, but in the fact that though there has been a considerable decrease, for various reasons, we have no deficit to record, and have not even had to think of such a thing as retrenchment in any department of the work.

This is a matter for great thankfulness to us all, and we want you to praise God with us that, in difficult times financially, the Lord so watches over us for good that our needs are all supplied.

And you rejoice too, we know, in the fact that the Lord is giving us more workers. Last year—I mean the year before this that we are reviewing to-day—the number of new missionaries we were able to send to China was very small. Our hearts were much exercised, and there has been, as you have already heard, special prayer about it; and this year we have been greatly encouraged. Over in America, from whence I returned only a few weeks ago, our Secretary received more applications during the first six weeks of this year—January and February—from promising young men and women wanting to go to China, than in the previous twelve months, directly in answer to very special prayer. And here in England, we are thankful to say, not a few are coming forward to offer their lives for this work. Oh, how much this means! Yes, there are young men and women here to-day whose hearts are given to China. There are fathers and mothers in this hall who are making the greatest of all sacrifices—giving their best of gifts. We thank you. And the Lord Jesus Christ in our midst this afternoon, thanks you—for your sympathy and prayers, for the gifts that make this great work possible, above all for yourselves, your sons and daughters.

There is one word on my heart this afternoon, beloved friends, in thinking of the year we are just reviewing, and of the coming year—because to-day we are *looking forward*, are we not? Pondering over that vast field, white unto harvest; feeling deeply those tremendous needs with which Bishop Cassels and others who have spoken to us are so burdened, this is the word that has come to me,—“*The Lord is able to give you much more than this.*” “*Much more.*” This noteworthy expression frequently occurs in Scripture, not only in the Old Testament, but in

the New. The Holy Spirit again and again employs it to indicate a little of the superabundance of the power of God to bless, and of His willingness to supply our every need,—to open the windows of heaven and pour out such a blessing that there shall not be room enough to receive it.

“Much more than this.” Oh, beloved friends, something is being done in China; hundreds, yes, even thousands of souls are being won, thank God; but there is “much more” of China’s darkness and sorrow, yet unrelieved. Do not let us forget it. Much more than any of us here have ever realized, much more than any words can express, the cry goes up from that great land to the heart that broke for them. We must have much more of faith, much more of prayer, much more of gifts and of life-sacrifice if we are to reach the much more of China’s need.

Far away in the interior, some years ago, I was coming down the great Han River, and was distressed to hear from the back part of the boat a low, continuous, moaning cry, that indicated either great suffering or grief. I tried to find out what it was, but the boatman’s wife assured me there was nothing wrong, there was nobody there. However, I took the opportunity when she was out steering, to open the little door between our cabin and their part of the boat, and look through. And there I saw, lying on the floor and sobbing as if her heart would break, a young woman, all alone. I went through the little opening, and sitting down by her side on the floor, tried to raise and comfort her. But she was sobbing so bitterly that she could not take any notice. At length I managed to get her to sit up and calm herself a little, and besought her to tell me what the trouble was. Here is a glimpse, just a glimpse, into the “much more” of China’s sorrow and darkness. It is all real; it is all there to-day. We have scarcely begun to touch it, though, thank God, a beginning has been made.

When, at length, she could speak, she said, “Just look at my feet!” and fell to sobbing again. I looked at her feet. They were very small, and very elegantly fixed up—not more than three inches long at the outside, with little red satin slippers beautifully embroidered with gold thread, and very elegant. I could see at once that she was a girl of good family and had been well brought up; a woman of position and refinement. Trying to comfort her; I said, “My dear child, your feet are perfectly lovely, what can you want more than that? They could not be smaller. They could not be more elegant.” “Oh,” she said, “do you see! I cannot walk!” “No,” I replied, “of course you cannot walk much. But why do you want to walk?” She was still sobbing so, that for a long time I could not get her to answer me; and then she said with such passionate longing, “Oh, if I could only walk! I would get out of this boat somehow. I would make my way home to my mother somehow, if only I could walk.

I know it is a long, long way now. It might take me days and weeks. But I would beg from door to door and get back to my mother's home somehow, if I could walk. But look at my feet." "But, my dear child," I said to her, "what do you want to get home to your mother for? What is the matter? Where is your husband?" "Oh," she said, "do you not understand? I have no son—no son." And then I knew all the rest. She was a refined, attractive young woman, about twenty-two years of age. She had no son. Her husband did not want her; and was taking her to a city a little way down the river to sell her for money into a life far worse than death, and from which there was no possible escape, unless she got a chance to commit suicide. What could I say? What could I do? I enquired for the man, but could not find him. All day long I watched for him, but in vain. And next morning they were gone—both gone. He had stopped the boat and got off somewhere in the dark. Noticing probably that I had been talking with the girl, he had taken her off without delay, and the boat people only confirmed the sad story. So she passed out into the night; and oh, the much more that cannot be told—much more. It is for these souls we plead to-day—for these souls with their breaking hearts, their dark lives, and that still darker future lying before.

"MUCH MORE" OF THE POWER OF GOD.

But, oh dear friends, there is "much more" also of the power of God to reach and to save and to bless.

How I wish one could tell you this afternoon many of the encouraging experiences we have had out there, thank God. On that same river a very different scene comes back to my mind. About a thousand miles up the Han, and in the heart of the interior, we were spending a Sunday once in a little village where no foreigner had ever been seen before, and where nobody had ever heard of Jesus. I shall never forget one dear old lady there, who listened with deepest interest all day long to what we were saying. In the afternoon she was sitting close beside me on a little bench, when she put her hand on mine, and said, "I want to ask you a question. We have never heard these things before, you know, in all our lives—never! I am over seventy-five years of age, and very stupid. I forget things now, so easily. I am afraid that much that you have said will not remain with me. But I think I shall remember His name. 'Jesus,' you said. And you have been explaining how He can forgive sins and take people to heaven. What I want to ask you is—Do you think that your Jesus would do anything for a poor old woman like me, over seventy-five, who has never heard of Him before?" Oh, what a joy it was to explain it all to that dear old lady, until she fully understood the wonderful message. And, oh, what a joy it was later on that evening, to find her, standing all by herself, leaning on her long staff, repeating softly over and over again, "Jesus, my Lord Jesus, please forgive all my sins, and take me to heaven." She had never heard of Him before.

And then, beloved friends, there is "much more" of the power of the Holy Spirit not only to win souls to our

blessed Master but to inspire those who are won. Have you read the life of Pastor Hsi? Many here have, I doubt not. Thank God, He can even do "much more than this." He has given us one Pastor Hsi. Why not a hundred such, each to do his own different work, filled with the power of the Holy Spirit? Pray for it, believe for it. And then in the days to come, if only we stand heart to heart in prayer and in faithful labor, we shall see much more than the past has ever seen.

Only there is *not* "much more" of one thing. There is not much more time to be lost. What we do we must do quickly. Young men and young women here to-day, thinking about missionary work, just considering whether you should give your lives to China or not, oh make haste! Delay not to come to a life decision before God. There is not much more time to be lost. Never, never shall I forget one day, far away in the heart of China, being sent for to go to a woman who had taken opium to commit suicide. I went as quickly as possible. But though I did not lose a moment, the place was some miles from the city, and we were a long time in reaching it. At length we entered the house, a fine mansion, belonging to a wealthy family. They hurried me in with great anxiety, through one guest-hall and another, into the women's courtyard at the back of the house. Beautiful buildings surrounded it. In the sunshine on the flags in the courtyard, they had laid a heap of Chinese bedding, and there the woman was lying. I prepared my medicines quickly, and got ready all I needed, and then knelt down by her side to see what condition she was in. She was covered with a wadded silken coverlet. Her face was hidden from view. Her three little children were crying and sobbing round her, and all the women of the household looking on in great anxiety. Quietly I drew back the covering from her face, and the sunshine fell upon it—such a young, beautiful face, with large dark eyes, wide open, looking straight up into that blue sky. Masses of black hair fell about her on the ground. I took her hand—but it was cold. A little tinge of color was still in her lips, but the heart had ceased to beat. Too late—too late! She was gone beyond our reach. Kneeling there, one was stricken with silence until the women came round me and began to clamor that I would give her the medicine quickly. "Oh," they said, "make haste, make haste! Do not lose any time. What are you waiting for?" At last I managed to make them hear, and I said, "Cannot you see she is gone? She is dead." "Yes," they cried. "Oh, yes; she died just as you came into the house, only a moment ago. But she has not gone very far. Her soul is not out of reach yet; and you can bring her back. We know that you can bring her back if you only will. Oh, make haste!" And for a long, long while I could not convince them that I could not bring back that soul. Oh, friends, we cannot bring them back. They are passing out beyond our reach every moment of the day and night, multitudes who have never heard His precious name. There is not "much more" time to lose. And our opportunities, too, are passing. God help us, every one, to do without delay, to do quickly what He would have us do.

Tidings from the Provinces.

News Notes.

MR. FAWCETT OLSEN, of Kiong-chau, in Si-chuen, writes that scarcely a week passes without someone bringing his household idols and burning them, while at the same time professing faith in Christ.

THE REPORT comes to us from China that in the Ku-hsien district in Si-chuen, there are over five hundred adherents who more or less regularly come under the sound of the Gospel, two hundred or three hundred of whom have expressed a desire to enter the church.

MR. TRAUB reports that in Lin-kiang, Kiang-si, many scholars, who were entering for the literary examinations to be held shortly, had visited him, asking questions about Western things; but he found that quite a number of them were interested in the Gospel.

MR. D. W. CROFTS, who is endeavoring to secure a footing in Chen-yuen, an important centre in Kuei-chau, writes that everything looks promising for his early settlement. During the five days he had been there he had met only kindness on every hand, and there seemed to be entire confidence in offering houses.

MR. LINDER writes that the church at I-shi, Shan-si, has developed a real missionary spirit. On Sundays a number of the Christians, both men and women, have been visiting the neighboring villages and fairs, bearing witness for Christ, with the result that five or six families have come out as Christians.

IN A VILLAGE in the Ta-ning district in Shan-si, sixteen out of twenty families have put away their idols. In a village in the Ho-tsin district, in the same province, the eldest member of the church, who is the village elder, has with the unanimous support of the community pulled down the two village temples and is using the material from them to build a little chapel.

ON BEHALF of the Chen-tu Anti-Foot-binding Society, Mr. Grainger and Dr. Kilborn, of another Mission, called upon the viceroy recently, and were respectfully received. He seemed to be in hearty sympathy with the aims of the Society, and promised to reprint and distribute Viceroy Tsen's pamphlet against this evil practice, and also promised to issue a proclamation urging the people to abandon the custom.

AT WEN-SHUI, in the province of Kuei-chau, a rebellion recently broke out and threatened to become somewhat serious in its consequences. Owing to the prompt and vigorous action of the local officials, however, it has been suppressed and order restored in the disturbed district. These occurrences emphasize the need of constant prayer on behalf of the Imperial Government and all in positions of authority, that they may be enabled to maintain peace throughout the country. The harvest prospects in several of the provinces are excellent. This will do much to keep the minds of the people at rest, and will obviate the

circulation of rumors which are often the outcome of a poor harvest prospect and the cause of anxiety to the workers.

IN THE CHURCH GENERALLY, while there are causes of sorrow and disappointment, there is also much to cheer the hearts of the workers and call forth thanksgiving to God. A very large number of enquirers have been enrolled, many of whom would be baptized at once were it not that workers feel that prevailing conditions call for the exercise of increased caution and discrimination, and make it seem wise to defer the final acceptance of many of those who appear satisfactory, in order to give opportunity for further testing. In several districts the converts are awakening to a truer sense of their privileges and responsibilities, and are becoming more aggressive and whole-hearted in their efforts to make the Gospel known. The liberality of some of the poor Christians is very touching. In a number of stations a generous response was made to the appeal from the British and Foreign Bible Society on Bible Sunday. As a beautiful example of liberality on the part of a convert, we mention the case of a man at Tsin-iiin, in Cheh-kiang, who recently brought to Mr. Röhm, as a donation towards the cost of erecting a new chapel, the sum of eight dollars, being the amount which he would have spent for idolatrous purposes on his fiftieth birthday had he not been a Christian.

Kiang-si.

YANG-KEO.—"Mr. Chau is a wealthy man living sixty *li* from Yang-keo, who came here with his eldest son some months ago to hear the Gospel. From the first Mr. Chau made up his mind to believe with all his heart. He and his son have simply devoured all the books they could get hold of.

"The reason for Chau leaving his village home was that his relatives had accused his third son of having a share in a lottery, which was false. The son was put in the lockup for some days, but got out by getting a relative to substitute for him. After about four days this relative was released too and by and by the affair was cleared up by the payment of a few dollars.

"Having made up his mind to believe the Gospel Chau decided to get away from his heathen relatives and with his son came to Yang-keo. The two men prepared their own food and paid all their expenses while living on our premises. After being here for eight months they returned to their home and shortly after I went to visit the family. I found the home cleared of everything idolatrous, 'swept and garnished' literally. When I went in and sat down Mrs. Chau said 'Now we are all here to hear what you will tell us to do.' On leaving, the eldest daughter-in-law said, 'Truly we must remember to do all the missionary has told us.' The sons said, 'We must all believe.'

"Mr. Chau paid all our expenses both ways, which amounted to several dollars.

We had intended to stay only over one night and return; but Mr. Chau remonstrated, saying, 'Yang-keo has missionaries all the time and cannot "Thirty-eight place" have one Sunday?' I thought it was quite true and had not the heart to refuse. We had the place crowded all day Sunday and among those who came were many interested listeners.

"The whole Chau family—five sons, three sons' wives, one unmarried daughter, and the parents—all believe as far as they know. The sons are all educated and they are certainly kind to their parents. Everything went like clockwork the five days we spent in the home. Mr. Chau rents his fields and receives the rental in rice, about five hundred piculs annually. His sons manage affairs, for he says, 'If I did it my sons might get lazy.' Mr. Chau is one of the two of his clan who are the only gentry of the village and he has given up his office as village elder. Upon my leaving he said to me 'Missionary Lien, don't be troubled about "Worship Day," I will arrange to have worship on Sunday. I will tell them all what to do.' Very seldom has one come across such a family where all seemed a unit. It looks as though the 'hundredfold' had been given us in this home. May the Spirit work deeply in the heart of each member of the family.

"On Sunday afternoon I asked Mr. Chau to speak at the close of the service. I was greatly amazed at his knowledge of the Word of God, from the Fall down to the Apostles. He concluded by telling them when the doctrine came to China first, and the hindrances. He said, 'I have found a "treasure precious" and am very happy.' He has read over, more than once, the 'Retrospect,' and therefore was able to give them an account of Mr. Hudson Taylor's experiences on landing in Shanghai and during the rebellion, and the opposition he met with. "I believe there are hundreds and hundreds of just such families in China yet to receive the Gospel. 'Pray for us.'"—(*Miss Grace Irvin.*)

Kuei-chau.

TSEN-I FU.—"You will be glad to know that although I cannot as yet report any conversions the opportunities for preaching the Word are steadily increasing, as we are getting about more freely among the people. We have commenced united meetings on Sundays and we have good audiences—many more men than women. The large outside room, which is to be the chapel, has a partition down the middle to divide the men from the women. We have a small organ which is carried out and used for the services, which proves quite an attraction. Last Sunday the women who came listened well, some fresh faces as well as several who now seem to be coming more regularly. One woman, aged sixty-six, was here quite early and said that she came purposely to hear the doctrine, as a neighbor with whom she is well acquainted had spoken to her about it. He told her he heard it preached at the shop of the 'Jesus Hall' and that it would, if

he believed it, help him to live a better life. He was a man who often beat his wife and children, but he said he was not going to do so any more. This circumstance was truly encouraging, for it seemed the woman's bent purpose to hear for herself. Most of the women come out of sheer curiosity to see the foreigner, so it was good to have one come with a better motive. We believe the Lord is going to bless us and give us the joy of receiving some of these women as sisters in the Lord. We have visited in the old city, which is much larger than the new, and hope in time to rent a place there, where we may go several times a week to receive women who will be glad to come for teaching.

"Yesterday we took a walk up the hill at the back of our house to the pagoda at the top, which when reached, commands a splendid view of both cities, which are divided by only a small river. It was my first view and I could not help feeling how little was being done to reach the sixty thousand inhabitants—only one man and two women to accomplish the task. How are we three to reach all these souls, besides the thousands in the district for

miles around which is our parish? May God inspire the hearts of many of His servants at home to be willing to come and help in this stupendous work. Mr. Windsor is having many calls to other places, and would gladly go, but he is all alone here and unaided and his hands are more than full. Think of it, dear workers at home, where there are so many of you, and those to whom you go have already a knowledge of the true God and His plan of salvation, while the millions in this land are reared in heathenism and superstition and many worship they know not what. Alas, many are hiding their talent in a napkin at home. When our Lord returns what will He say?"—(*Miss L. Hastings.*)

Recent Baptisms.

SHEN-SI—

Si-an Fu 4

SHAN-SI—

Huen-uen 17

I-cheng... .. 15

HO-NAN--

Yen-cheng 1

SI-CHUEN—

Ku-hsien out-stations 14

Chen-tu out-stations... .. 15

Sui-fu... .. 8

Ing-shan 3

Uan-hsien... .. 9

GAN-HWUY—

Huei-chau Fu and out-stations 3

Kuang-teh Chau 2

KIANG-SI—

Fu-chau... .. 4

Ih-yang... .. 1

CHEH-KIANG—

Tien-tai out-stations 9

Ning-hai out-stations 14

Wen-chau and out-stations ... 14

HU-NAN—

Nan-chau 2

Chang-teh... .. 6

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Abstract of China Accounts.

Disposition of Funds remitted from England, America and Australasia, and Donations received in China during 1903.

DR.

	Tls.	cts.	Tls.	cts.
<i>To Balance</i>			115,042	93
<i>General and Special Accounts:</i>				
Remittances from England:				
Nov., 1902, to Nov. 1903—				
Funds for General Purposes				
of the Mission... ..	£13,550	0	0	
Special Donations (including				
Morton Legacy £12,500)	14,813	12	11	
	* £28,363 12 11			
£28,363 12s. 11d. produced at				
Current Rates of Exchange			232,875	37
Donations in China and Receipts				
from America and Australasia, (=at 2s. 5¼d.,				
£7,767 14s. 6d)			63,735	19
From Exchange and Interest				
Account (=at 2s. 5¼d.,				
£353 7s. 8d.)... ..			2,899	57
Amount for School Building				
returned to account			540	86
			300,050 99	

* NOTE.—This amount includes the sum of £2,169 7s. 6d. remitted to China during November and December, 1902, which was not acknowledged in the Cash Account for 1902. On the other hand it does not include the sum of £1,692 9s. 9d. remitted to China during November and December, 1903.

Tls. 415,093 92

CR.

	Tls.	cts.	Tls.	cts.
<i>General and Special Accounts:—</i>				
By Payments to Missionaries:				
For Personal Use... ..	186,372	31		
For the Support of Native Helpers,				
Rents, Repairs of Houses and				
Chapels, Travelling Expenses, and				
Sundry Outlays on account of Sta-				
tions and Out-stations of the Mis-				
sion	49,518	46		
For Expenses of Boarding and Day				
Schools	9,477	22		
For Medical Missionary Work, in-				
cluding Hospital, Dispensary,				
and Opium Refuge Expenses (ex-				
clusive of buildings)	4,133	09		
For Houses Accounts (including				
Special Funds Tls. 51,626 91 for				
New Premises in the following				
places:—Shuen-teh, Huai-luh, I-				
cheng, Kuh-wu, Lan-chau, Chen-				
chau, Ien-cheng, An-shuen, Tuh-				
shan, Nan-pu, Sui-ting, Ing-shan,				
Sui-fu, Kia-ting, Ta-chien-lu, Ku-				
chau, Tien-tai, Rao-chau, An-tong,				
Tsing-kiang-pu, etc.)	61,084	03		
			310,585	11
For Passages to England, America,				
and Australasia (including special				
donations Tls. 1,952 92)			12,511	81
For Relief of Native Christians and				
Famine Fund			649	40
			323,746	32
			91,347	60
† <i>Balance carried forward</i>				
			Tls. 415,093 92	

(Tls. 415,093 92 at 2s. 5¼d = £50,589 11s. 5d., or... ..

\$246,202 54

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find that they are duly accounted for, with the exception of the Items referred to in the above Note.

1, Finsbury Circus, London, E.C., 25th April, 1904.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants

Cash Abstract From January 1st to December 31st, 1903.

GENERAL MISSION FUNDS.

Receipts :—

Balances from 1902 :—

General Fund Account	\$ 501 15
Outfit and Passage Account	419 67
Building and Rental Account	4,872 68
	<u>\$ 5,793 50</u>

Received in 1903 :—

Missionary Account : for support of missionaries in China and at home..	18,287 43
Native Helper Account : for support of pastors, evangelists and Bible-women	3,278 35
Native School Account : for support of native children in schools in China...	206 47
Foreign Special Account :—for famine relief, purchase of Gospels, tracts, etc.	1,238 25
Outfit and Passage Account : for outfits and travelling expenses of missionaries to China	3,986 48

General Purposes :—

For publication of CHINA'S MILLIONS	575 01
For general Mission use	10,496 31
For rental and furnishing of Home at Germantown, Philadelphia, and for improvements upon Home at Toronto	631 15
	<u>11,702 47</u>

\$ 44,492 95

Disbursements :—

Missionary Account : remitted to China and paid out at home for support of Missionaries... ..	\$20,654 85
Native Helper Account : remitted to China for support of pastors, evangelists and Bible-women	3,278 35
Native School Account : remitted to China for support of native children in schools	206 47
Foreign Special Account : remitted to China for famine relief, purchase of Gospels, tracts, etc.	1,238 25
For outfits and passages to China ...	4,135 33

General Purposes :—

For candidates' travelling expenses and for their testing and training in the Mission Homes	\$ 121 36
For travelling expenses of officers, office helpers and deputation workers	319 82
For support of officers and families and for the entertainment of visitors in the Mission Homes	1,603 05
For support of office and home helpers for rental, furnishing, improvements and repairs of Mission Homes, for rental of offices, and for fuel, gas and water	3,250 72
For taxes and insurance... ..	537 82
For office fixtures, printing, stationery, postage, telegrams, etc.	529 73
For printing and circulation of CHINA'S MILLIONS	725 01
For Bank Charges	25 27
	<u>10,175 85</u>

Cash in hand :—

General Fund Account	373 29
Outfit and Passage Account	367 37
Building and Rental Account	4,063 19
	<u>4,803 85</u>

\$ 44,492 95

SPECIAL FUNDS.

Receipts :—

Balances from 1902 :—

CHINA'S MILLIONS Account	\$ 23 07
Prayer Union Account	11 55
Literature Account... ..	121 55
	<u>\$ 156 17</u>

Received in 1903 :—

China Transmission Account : private gifts for personal use of missionaries in China... ..	2,377 86
Home Transmission Account : remittances from missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	5,040 56
CHINA'S MILLIONS Account : subscriptions received	761 07
Prayer Union Account : subscriptions received	91 78
Literature Account : sales of Mission Literature	954 32
Legacy Account : Benson legacy for investment, as required by terms of will	50,000 00

\$ 59,381 76

Disbursements :—

China Transmission Account : private gifts remitted to China for personal use of missionaries	\$ 2,377 86
Home Transmission Account : purchase of goods ordered by missionaries in China, repayment of moneys deposited in trust, and private gifts paid out to individuals at home ...	5,031 06
CHINA'S MILLIONS Account : subscriptions used for publication of CHINA'S MILLIONS	777 54
Prayer Union Account : for cards, circular letters and postage	68 45
Literature Account : for publication and purchase of Mission Literature	955 97
Legacy Account : investment of Benson legacy, as required by terms of will... ..	49,500 00

Cash in hand :—

Home Transmission Account	\$ 9 50
CHINA'S MILLIONS Account... ..	6 60
Prayer Union Account	34 88
Literature Account	119 90
Legacy Account : Benson Legacy to be invested	500 00
	<u>670 88</u>

\$ 59,381 76

The above statement combines into one Cash Abstract the Philadelphia and Toronto Accounts. The Philadelphia Account has been audited and found correct by A. B. Mears, of Philadelphia, Pa. The Toronto Account has been audited and found correct by J. Barnett, of Toronto, Ontario.

A. B. MEARS, J. BARNETT.

CHINA'S MILLIONS

"Everyone Receiveth," or The Certainty of Prayer.

BY JAMES H. McCONKEY.

(Matt. 7:7, 8, 11; Matt. 6:8.)

AS we hear the call of God and enter into the closet of prayer, the first great truth with which He confronts us is that of the *Certainty of Prayer* as set forth in the words:—

"EVERYONE THAT ASKETH RECEIVETH."

Notice at the very outset that *Christ does not say everyone that asketh receiveth the very thing he asks for*. We read this into it, but Christ does not say it. For it is not true.

It is not true in *our experience*. Many a time we have asked for things which we have not received. And often have we been sorely puzzled and made to stumble by the seeming clash between this verse and our own failure to get everything for which we asked. Neither is it true in the *Word of God*. Notice how guarded our Lord is against saying, in this passage, that everyone who asks receives the very thing he asks for. He does say "Everyone that asks *receives*"—but there He stops. And "He that seeketh findeth"—but again He pauses. And why does He, in His wisdom, stop short of saying that the asker receives the thing he asks for, and the seeker the very thing for which he seeks? Let us note in answering, that our Lord is here instructing *beginners* in the prayer life. He is teaching the A B C of prayer. He is giving His first great lesson to those who sit upon the primary benches in this great school of prayer. And the worst thing which could happen to a beginner in the prayer life would be to teach him that he would receive everything he asked for.

How clear this is with the earthly child. Here comes the little one and asks papa for the knife, or the razor. He knows what he wants, but he does not know what is best; he does not know that these would mean mutilation and suffering for him. He asks all amiss when he asks for them, and his father, knowing this, does not give them. To give a boy all the money he wants, just the companions he wants, and as little education as he wants, would be the surest way possible to wreck his life. The most ruinous thing in the world is for a parent to give a son everything he desires. Some call that parental love, whereas it is only parental weakness mistaking indulgence for love. Real love, such as God's, gives not always what is wanted, but what is best. We ought to be just as grateful to the God who does not give us everything according to *our* will as we are to the God who does give us everything according to *His* will. Is not that true in the life of your child at the

beginning? Is it not true in our life? What we want to have and what God wants to give meet in beautiful harmony when we come to live our lives in the will of God. For then we desire only what God wills, and then God can and does give gladly to us "all things whatsoever we desire." But at the beginning of our Christian life we are not thus wholly in the will of God. There is much of self-will and selfish desire in us, and it would be ruinous for God to give us everything we asked while our life was under the mastership of self. Thus it is that our Lord in His first great teaching of the truth of the prayer-life, while He does say that "Everyone that asks *receives*," carefully guards Himself against saying that he always receives the thing he asks for.

Observe also that *Christ does not say anything about asking according to the will of God*. He does not mention the great promise of John's Gospel, that if we ask anything according to God's will we will get that very thing. Or that if we abide in Him, and He in us, we shall ask *whatsoever we will* and it shall be given. All this is true. But it is not what Christ is teaching here. It is not the truth for beginners in the life of supplication. And why? Because a child whose receiving was conditioned upon always asking according to the will of his father or mother, would soon become discouraged thereat. He might well say, "If I can only receive from God when I know His will, then I cannot enter into the prayer-life. For often God's will is a mystery, and often I come to God not knowing that will. And therefore if prayer has blessing for me only when I am praying according to God's will, I am afraid it is not until I get to be a far more mature Christian that I can begin to pray." What then is our Lord here teaching? Simply this, that

EVERYONE THAT ASKS RECEIVES—SOMETHING.

He is teaching the certainty of all prayer. He is teaching that not only the man who is asking according to the will of God receives the thing he asks for, but that every child of God who prays receives something in the place of prayer. He is teaching that all prayer brings blessing. In the profoundest sense there is no unanswered prayer. The closet of prayer is God's distributing station. He turns no one away empty-handed. Entirely apart from the question of receiving the thing we ask for, there are general blessings in prayer which God gives to everyone who comes into the place of prayer.

It is as though a little lad came to mamma and said, "Mamma, whenever I come to papa he does not always give me the thing I ask for, but he always gives me *something*. And he tells me to always come to him in my troubles and that he will always help." Now is not this just the lesson the beginner in the prayer-life needs? Our Father is saying: "Come, my child, into the closet of prayer. For *everyone* who comes there *shall receive*. Though you may not yet know how to ask according to My will, yet you *shall receive*. Though you may not yet have learned how to abide in Me, yet you *shall receive*. Though you may not know how to pray as you ought you *shall receive—something*. Every time you come I am here to give." What an encouragement this promise is to the child of God who, as a beginner in prayer, is weak, or timid, or ignorant. It is the very promise above all others that would encourage him to enter into the blessed school of prayer to which a loving Father is inviting him.

* * * *

EVERYONE THAT ASKS RECEIVES—GOOD THINGS.

"How much more shall your Father which is in heaven give *good things* to them that ask Him?" (Matt. 7:11.) That is, apart from the particular petition we may put up in prayer, God has a store of general blessings and gifts, of "good things" which He gives to all who pray, even where they may not get the special thing for which they ask. It is as though we come to a store and ask the merchant for something. He refuses, saying he does not have it for us. But then and there he loads us up with the choicest silks and satins, gold and silver and jewels and precious stones, and sends us away with our hands full of richest gifts. Have we not *received* from him? Although he may not have given us the thing we asked for, he has given us *good things*, worth, perhaps, a great deal more than that for which we asked. So whether we get the thing we asked for or not—which we will do when we come to abide in Him—God always gives "good things." So used have we been to thinking that the only answer in prayer is to get the exact thing we ask, that we have overlooked the preciousness of these general blessings of all prayer. Let us now note some of these "good things." In the first place in prayer, God gives:

LIGHT.

"*Call unto Me . . . and I will show thee*" (Jer. 33:3). The closet of prayer is a chamber of revelation. Nowhere else do we receive light from God as there. For there we hear voices heard not elsewhere. Here are outflashings of truth as nowhere else. Here the Spirit illumines some passages of Scripture for our guidance as in no other place. It is like going into an unlighted room where every object is veiled in darkness. You know not where or how to walk. But presently you touch a little button, and straightway from every nook and corner in the room shines forth the light of the incandescent lamps hidden therein. So when in darkness and perplexity you are seeking guidance, it is as you pray that the light flashes in upon you and the way is made clear.

How dark was the way to Peter, with his mind dominated by Jewish prejudices, and not knowing

that God wanted the Gospel given also to the Gentiles. It was as he was praying on the house-top that God opened the heavens and gave him the light of that great vision. It was as Paul was praying that God said, "Arise, go into the city, and it shall be shown thee." It was as he was praying again that Ananias came to him and touched his eyes, and he received his sight. It was as Cornelius prayed that God gave him the guidance that finally brought him into the light of the Gospel of God in the face of Jesus Christ. When Christian and Hopeful fell into Doubting Castle, they lay there for four days in darkness and despair. Then it suddenly came to Christian: "Let us go to prayer." And the narrative tells us that as they prayed on until near the morning, it flashed upon Christian, "Why, I have a key that will let us out," and, taking it from his bosom, in a few minutes they were in the place of deliverance. It was when they prayed that light came, and not before.

Again in prayer (2 Cor. 12:8-9) God gives:

SUBMISSION.

Sometimes we ask for something which is not according to God's will. Then as we pray, it is in the midst of our prayer that we are led to give up our own will, and come into humble submission to God's better will. That was so with Paul. He prayed three times and God did not give the thing he asked for, but God gave submission to His will and abounding grace for the weakness which remained. We do not understand the mystery of Gethsemane, and dare hardly comment on it. But we do see this, that at the beginning there was a "Thy will" and "My will," for He said, "Not *My will* but *Thine*." At the end there was only "Thy will be done." What is the mystery of our Lord's struggle there? We do not know, but where its beginning was petition, its end was submission. You and I have gone into the place of prayer with the life of some loved one trembling in the balance. How hard it was for us to ask anything else than that God might spare that loved one. We prayed on and on, and as we prayed we saw that this might not be His will. But as we saw that, instead of rebellion, we found God pouring out upon us a conscious spirit of submission. Then and there we said, "Thy will be done." If we had no other blessing in prayer, this alone would be enough. For there is no more precious blessing in all life than that of a will wholly yielded to God. And this comes in prayer, whether we receive the specific thing we are asking for or not.

Another one of the "good things" God gives in prayer is:

PEACE.

Recall here the familiar passage of Philippians 4:6, 7, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God . . . shall guard your hearts." God does not say, "Be anxious for nothing, but bring all things to Me with prayer and supplication, and I will give you just what you ask." But what does He say? "The peace of God shall guard your hearts and your thoughts in Christ Jesus."

What is the Lord teaching us here? Simply this. Our anxious care about burdens is due to our bearing them ourselves. But if we take these burdens to God in prayer and lay them upon Him, He will give us peace. This then is one of the great general blessings, one of the "good things" of prayer—that it brings us peace in our very habit of bringing to, and laying upon another, even God, the burdens and anxieties which have been robbing us of peace because we were carrying the load ourselves. The chamber of prayer is the birthplace of Peace.

Too often do we think the peace of God some ecstatic blessing which falls out of heaven without any fulfilled condition on our part. And we wonder why it does not come to fill us all the time. But there is a human side to this, and it is that we are to take all things to God in prayer. As the little child's habit of running to mamma with every anxiety however trifling is what gives it peace, so the child of God finds the peace of God through coming to Him in the same way. If we are to have the peace of God at all times we must come to Him in prayer with all things. And what then is the promise? The peace of God shall "garrison"—that is the word in the Greek—our hearts. How beautiful! The army in the field camps, one night here, and is gone the next day miles away. It camps again and the next day flits to another spot, moving hither and thither. But a garrison settles down in a fort and stays there all the time. Now if we will bring to God everything in prayer the peace of God will *garrison* our hearts; it will *stay*, it will *abide* there. The habit of prayer will bring abidingness of Peace.

Then again, and lastly, in prayer God gives

THE HOLY SPIRIT.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him (Luke 11:13.) Not that God's children have not received the Holy Spirit at regeneration. They surely have, for "if any man have not the Spirit of Christ he is none of His." But it is not enough for a child to receive life at birth. There must also be daily food for the sustaining of that life. And so the fact that God here says "children" proves that He is talking of those who have already received His gift of life in the Spirit. And the words "fish," "bread" and "egg," food for the daily supply of needs, seem to plainly show that He is speaking of that daily refreshing and anointing by His Spirit which every child of His needs, as much as he needs the daily food to sustain his physical life. "One baptism; many anointings," is the dual truth here. It is one thing to have the Spirit in us. It is another thing for us to be daily and hourly "in the Spirit." And this is just what prayer does for us. It brings the anointing, the unction, the daily touch of the Spirit of God upon our lives. If there is one thing we are conscious of when we rise from our knees at prayer it is that the Spirit of God has touched us. Prayer puts us "in the Spirit" as nothing else does. And what greater blessing could it bring than that? For when we are in the Spirit we will not speak harsh or caustic words: in the Spirit we will not rebuke people except in love: in the Spirit we will not walk

in the lusts of the flesh: in the Spirit we will do the works of the Spirit; will bear the brand of the Spirit; will be filled with the love, joy and peace of the Spirit; will be led and guided and comforted by the Spirit. There is no greater blessing that prayer could bring to us than to put us in the Spirit, and when Christ gives us this passage, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him," He utters it as though that were the gift in prayer that took in all else, the supreme equivalent of all the other "good things" which everyone that asks receives.

* * * *

EVERYONE THAT ASKS RECEIVES—THE VERY THING HE NEEDS.

"For your Father knoweth what things ye have need of before ye ask Him" (Matt. 6:8). Not only as we ask does God give us *something*, not only does He give us "good things," but He gives us the very thing we need. "Your Heavenly Father knoweth what things ye have need of before ye ask Him." "My God shall supply all your needs." God always gives us the very thing we need in prayer, whether we get the thing we ask for or not. What more could we want than this? Prayer is the soul's cry to God to meet some great need. The particular petition put up is only the soul's interpretation of that need. But the soul may be mistaken in this interpretation, for it is often conscious of need, but fails in coming to God in prayer to rightly translate that need into petition. So God looks deeper than the words upon the lips and meets the secret need of the life, which is the real, even though unconscious, cry of the heart. That cry of the heart is real prayer. The word of the lip is often only our mistranslation of it. We know not how to pray as we ought. Thus there may be unanswered petition, but in the profoundest sense there is never any unanswered prayer.

We close with an illustration: Several summers ago, with body broken in health, we were spending the vacation time on the shores of the great lakes. On account of physical weakness sailing was the only recreation possible. Day after day we sailed the beautiful bay and under the blessing of God were slowly regaining the lost strength. One day when sailing in the midst of the bay the wind suddenly died out. Our boat was utterly becalmed, with not a breath of air astir. The surface of the bay was like a mirror, so still and motionless. The hot rays of the August sun beat down upon the weak body, and we knew that unless help soon came we would be in desperate straits indeed. We had come out with a stiff, fresh breeze, and naturally we began to pray for a breeze to take us back. We prayed and prayed for an hour for a breeze, but none came. The bay still lay like a mirror, motionless, the water not roughened by a single ripple. But by and by over toward the shore we espied a black speck creeping around the point that projected out into the channel from the village whence we had started. It came nearer and nearer and soon disclosed the bent form and the whitened head of the old fisherman host with whom we were staying. As he drew near we greeted him with, "Well, Grandfather, I am glad to see you. What brought you here any-

how?" "Well," he said, "I knew you were not strong and could never row that great boat in to shore, so I felt as though I ought to come out and search for you, and here I am." He got into the boat, and bending his sturdy form to the ash oars, in twenty minutes we were safe in the quiet of our own room. Then and there the Lord taught us a lesson. We had prayed for a breeze. God had denied the words of our petition, but the real prayer of our heart was for *Deliverance* and that God had heard and signally answered. Let us be thankful for the God who always gives when it is best. Let us be grateful also for the God who refuses when it is not best. We would not have any other kind of a God if we could. We could not trust any other kind of a God if we would. Thank God

that though we may make mistakes in asking, God never makes any mistakes in giving. He may fail to give us the thing we ask, but He never fails to give us something. And if that something is better than we ask, and always the very thing we most need, what more could we desire? Would we have it otherwise? Behold, even for the veriest beginner the certainty of all prayer in these great promises of God.

"EVERYONE THAT ASKETH RECEIVETH."

Everyone that asketh receiveth—Good things.

Everyone that asketh receiveth—the very thing he needs.

Everyone that asketh according to God's will—receiveth the very thing he asks for.

A Home of Rest Among the Hills.

BY REV. F. A. STEVEN.

ONE of the results of the increased facilities for the residence of foreigners in the interior of China is seen in the establishment of health resorts on the coast, and in the mountains of certain inland provinces. The largest and best known of these inland settlements is Ku-ling, which is situated in a high mountain valley half a day's journey from Kiu-kiang, in the province of Kiang-si. Perhaps the next in importance is Moh-kan-san. This place is located in the north-west corner of the Cheh-kiang province, within distant sight of the Tsien-tang River, where it broadens before entering the ocean, and about forty miles from the great city of Hang-chau.

In the neighborhood of Shanghai and up the valley of the Yang-tsi, to a point near Nan-king, the country is so level that even the great mounds of earth erected over the graves of the dead would be a welcome relief to the eye, but for their number and sameness. It would seem that the great plain of North China, which occupies most of the provinces of Chih-li, Shan-tung and Ho-nan, extends southward through Kiang-su till the Yang-tsi is crossed and the Cheh-kiang border is reached. At about that point the scenery changes, and rolling hills, of no great height, begin to appear. A little further south we find that the level country has given place to a wide field of hills, some of which indeed rise to the dignity of mountains. It is on the side of one of these hills called Moh-kan-san, that a summer settlement of foreigners has grown up within the past seven years.

The journey from Shanghai is made in native house-boats, which are very comfortable for a family, or a group of five or six friends. These boats are towed, in lines of five, by dirty little steam launches provided by two companies, one Japanese and the other Chinese. Usually three or four launches leave Shanghai and Hang-chau respectively each evening. These lines of boats are often spoken of as "the Hang-chau train," and the leading boat, which belongs to the steamer company, carries the daily mail. The first part of our journey is up the Whang-poo river. During the night the river is left for

the southern section of the Grand Canal, which is pursued to a place called Tong-si, where the boat is cast off from the launch, about twenty-six hours after leaving Shanghai. From this point the boat is rowed up a branch of the canal to a town called San-chao-pu (Three-bridges-village).

All along the borders of the canal we see little else than dwarf mulberry trees—seldom over eight feet high—and tea bushes, which are planted extensively both among the mulberries and in separate patches. This is one of the best silk districts in China, and the mulberry tree furnishes the food for the silk worm. Large quantities of tea are also produced, both in the valleys and in hillside gardens. Some of these tea gardens are met with as high as two thousand feet above the level of the valley. At the present season the people are busy gathering, drying, and packing the tea, and most of the boats that come up the canal with passengers take a lading of tea for the return journey to Shanghai.

In a garden pool behind a temple near Kia-hsing we saw the largest lotus plants one has ever met with. The leaves were as large as small umbrellas and many of the pink blossoms were from nine inches to one foot in diameter.

We reached "Three-bridges-village" in the cool grey of a morning that a little later developed into a scorching hot day, and we were soon busy fastening up our bedding and getting ready to make an early start up the mountain. The keeper of the "rest-house," which is maintained by the "association" of residents at Moh-kan-san, called the coolies, saw to the weighing of our baggage and started the men off. After this we got into sedan chairs and followed our belongings across the plain to the village of Li-tsuen. Here a short halt was made and then the ascent began, and we rose rapidly, through the bamboo groves, till we reached the guard-house. Here is stationed a Chinese deputy of the city magistrate, with a few soldiers, for the protection of the foreigners and the keeping of order. A further rise of a few hundred feet, and then a stretch of level road brought us to the group

of buildings shown in our illustration (page 91). We got out of our sedan chairs and climbed the steep stone steps to the front veranda of the sanitarium, where we were warmly greeted by our host and hostess, Mr. and Mrs. Langman, and by several other friends.

One of the first delights that met our eyes in this new mission home was the profusion of large bell-shaped lilies set in a background of ferns, with which every corner of the dining-room and sitting-room were decorated. There are four or five kinds of lily to be found among the hills. But, alas! they are growing scarcer, for the natives have begun to dig up the roots and sell them in the cities of the plain as a luxurious article of food for the rich, and it is said that they are sold at \$1 Mexican per Chinese catty (36c. gold per lb.).

All the way up the hills we noticed that every bamboo bore one or more Chinese characters, showing to whom it belongs. This is written with tar, which stains through the bark deep into the wood. The firms in the valley which deal in bamboo, will not buy unless they are satisfied that the seller is the owner and has a right to dispose of the timber offered for sale. The bamboos are sold by weight, and on the ground the price is three cash per

catty, about 13c. gold per 100 lbs. There are a few pines scattered about among the bamboo groves, and also small oak shrubs and holly bushes. In the valley there are various kinds of timber trees, a few of large size. Pheasants, barking deer, and wildcats of various kinds are met with occasionally, and rumor speaks of wild pigs also.

This summer resort is about seven years old, and already there are nearly fifty houses, and a number more are in prospect. With the exception of six or seven, all are owned by missions or individual missionaries, whose fields of work lie within a convenient radius of the hills, Shanghai being the furthest point. Hang-chau, Soochau, Hu-chau and Kai-hsing are the principal cities represented here. Most of the workers belong to Ameri-

can societies such as the Baptist Union, Southern Baptist, Northern and Southern Presbyterian, and Southern Methodist. The English missions are represented by the Church Missionary Society and the China Inland Mission.

In our picture (page 91) the small house on the left was the first to be built, and it is occupied by Mr. Langman, who has had charge of the building operations for the China Inland Mission. The larger house is the new sanitarium, only finished in 1902. It is a substantial building with beaten earth walls of two feet thickness, and containing sixteen rooms, besides kitchen, etc. An upper and a lower veranda go round three sides. Although inexpensively built, it is a very commodious and pleasant building and has a grand outlook over the hills. The long building to the left and higher up the hill, is a

newly built row of five single rooms, with a veranda in the front, to be used as an annex of the sanitarium. The house still further to the left belongs to Mr. Garrett, of the Northern Presbyterian Mission, and the small house on the top of the hill, and almost outside of our picture, was built for Rev. J. Hudson Taylor, the General Director of the China Inland Mission, who was greatly charmed with Moh-kan-san and hoped to



MAIN HOUSE, C.I.M. SANITARIUM, MOH-KAN-SAN, CHEH-KIANG.

make it his home in China. He has lived in it for only a short time, however, and it is now occupied each summer by various members of the Mission. As the climate of Moh-kan-san is delightful during the autumn and early winter, it is hoped that the sanitarium may be available as a place of rest for tired workers at other times than the short summer season.

It is understood that the proposed line of railway from Shanghai to Hang-chau, and from thence to Hai-ning (which will be made the port for Hang-chau) may be planned so as to run through the valley at the foot of these hills. If such a line is built in the near future, it will open up the whole of this hilly district to Shanghai people, and there is no doubt that large numbers of foreigners will build summer residences on this and the

neighboring hills, which may then be reached in from two to three hours from Shanghai. This, however, is in the somewhat distant future. What may be done very soon is the arranging of a special launch service from Shanghai to bring passengers to the water terminus in about twenty-four hours, and the making of a road up the hill which *jinrikshas* can use.

* * * * *

The above description was written at Moh-kan-san, and we have postponed the use of it till the heat of summer comes round again to remind our readers of the weary missionaries, to whom such a haven of rest, among the cool bamboo groves, may mean the avoidance of serious illness, and the lengthening of the period of service in China. Of course only a small proportion of the workers, and those most urgently needing the change, are able to leave their work and go to the hills. The enemy of souls is just as busy in the summer as in the winter, and it is necessary to carry on the active work of the stations throughout the country as vigorously as strength will permit even through the hot weather.

We invite the prayers of our readers alike for those who are seeking to recuperate and for those upon whom

the heat will fall in the course of their service for Christ in crowded and noisy Chinese cities.

It is the custom of the missionary community to hold a conference for spiritual profit during one of the weeks of August. When the writer was there the possibility of inviting one of the Keswick deputation workers to come out was spoken of among a few of the missionaries, and this thought has now been brought to pass. Mr. W. B. Sloan, Assistant Director of the China Inland Mission in England, and a well-known member of the Keswick council, is spending a year in China, where he is visiting and holding united meetings among the churches of several of the provinces. He is about to be joined by Rev. Stuart Holden, a Church of England clergyman, and a leading speaker at Keswick, and together they will conduct conferences at four of the summer resorts in Eastern China, Ku-ling and Moh-kan-san being included. They will be in the midst of this important service when our readers see these lines, and we pass on their earnest request for the prayers of God's people, that great spiritual refreshing may result in the lives of missionaries of all societies, and that through them, the native church may be aroused to fuller consecration and more aggressive effort for the souls of the heathen.

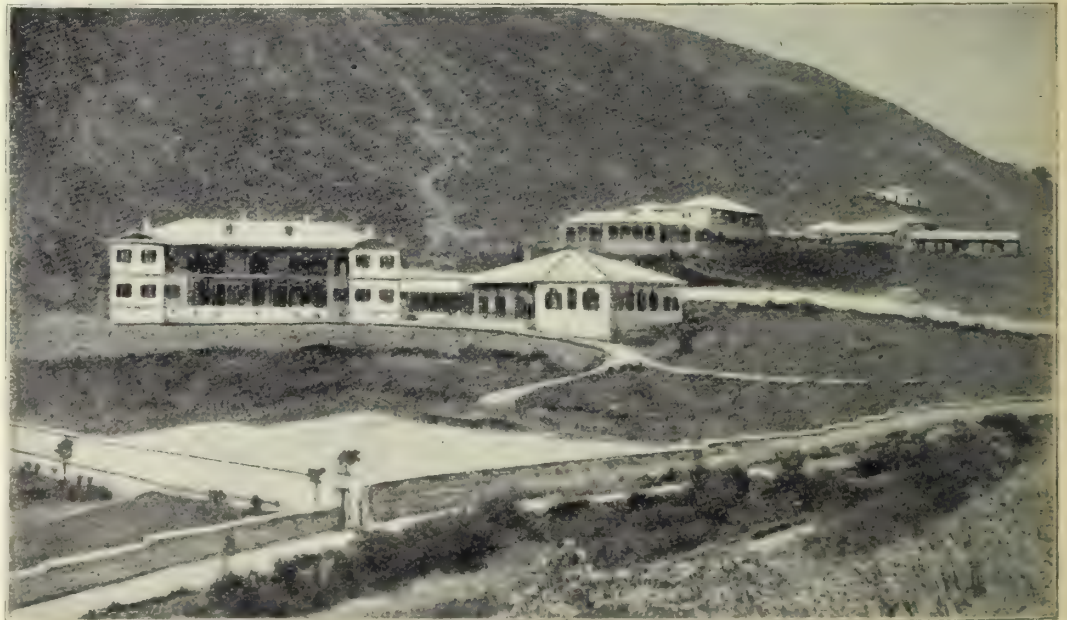
Tibet, the Land of Long Desire.

(Continued.)

LIKE the surrounding countries of Asia, Tibet knows nothing of representative government. The practice of extortion by the local officials, in the collection of taxes for home use and for the tribute to Peking, helps to keep the common people in a condition of abject poverty. The system of *corvée* or compulsory labor for the benefit of the officials—a system common to nearly all eastern lands and only recently abolished in Egypt by the British authorities—is active in Tibet. The expenses of all Chinese officials and even of ordinary travellers, who choose to avail themselves of the privilege, are laid upon the people of the districts through which they pass. They are seldom allowed the option of providing food or performing labor as was originally intended, but are obliged to pay in

cash for these supposed obligations, at a rate that is much higher than their actual value. Here—as in China—the amounts demanded are often four or five times the sums actually expended on behalf of the travellers.

This oppressive tax is called *ula* and it is exacted in all



CHINA INLAND MISSION BUILDINGS, INCLUDING SCHOOLS, SANITARIUM AND MR. ORR-EWING'S HOUSE, KU-LING, KIANG-SI.

districts through which a road passes, whether travellers have passed and been provided for or not.

As a direct result of such injustice in Little Tibet, the headman and people of a village often abandon their fields and houses, with only what goods they can carry, and make their way into territory under British protection. This, too, is the case among the Kachin tribes on the border of China and Burma, and doubtless also in many other regions, where the tribesmen who are continually crossing and recrossing the borderland in pursuit of trade, come to appreciate the more stable government and equitable taxation and just administration of law which prevail in the neighboring British dominions.

The Chinese government does not allow women to go from China to Tibet, and as a consequence most of the Chinese living in Tibet have Tibetan wives. Many Chinese prefer these women to Chinese, as they are generally healthier and more capable, and remain in Tibet for their sakes. Tibet has no legal code; traditional precedents form the standard of present day practice. The usual penalties for offences are fines. In the Horba states the fine for a man of the upper class is a hundred and twenty

bricks of tea, for a middle class man eighty, for a woman forty, for a beggar or unknown traveller three or four. For the killing of a lama the fine rises to three or four hundred bricks of tea.

The Tibetans belong to the Mongolian race. They are usually regarded as being more civilized and amenable to settled government than are the Mongols, whilst in this respect they rank far below the Chinese. Probably the tribesmen, of Eastern Tibet at least, rank alongside the aboriginal tribes of Western China, to some of whom they seem to bear a strong resemblance. In some respects the Kachins of the Burmo-Chinese borderland remind one forcibly of the Tibetans, and as they are still moving southward along the hills—which form a southern spur of the Himalaya—we may reasonably suppose that they had

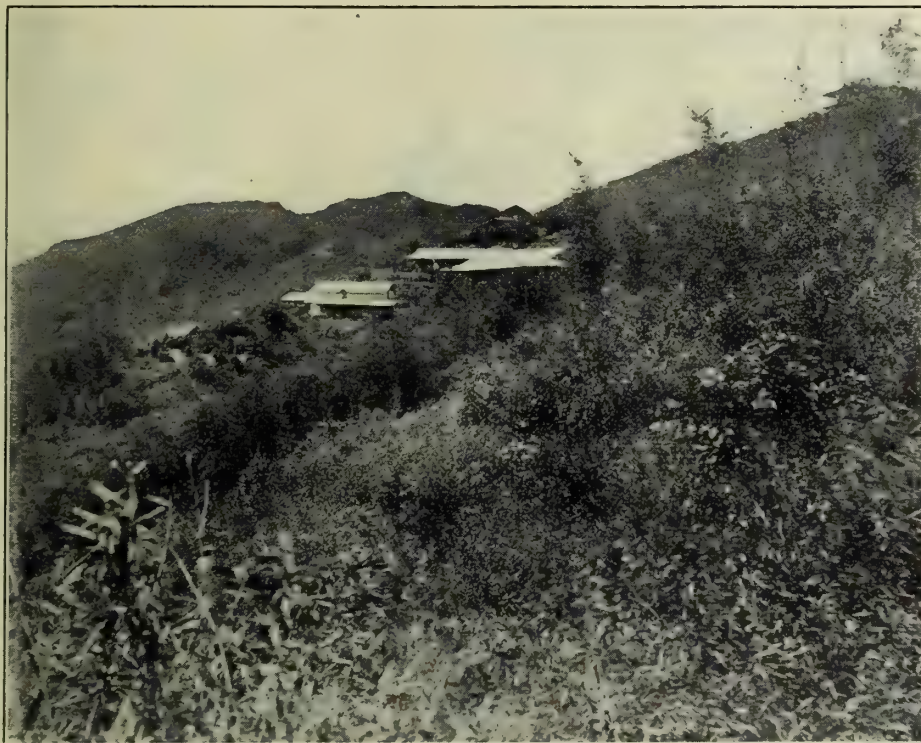
their origin in or near Tibet. Indeed many of the Kachin clans are still to be found in the far north of Burma, and only separated by the mountains from south-eastern Tibet.

They are usually short and stout, though on the Eastern border the Ku-tsong tribe produces many finely-built men and women. They are long-lived, vigorous, and active. They have round faces, high cheek-bones, flat noses, large mouths, thin lips, black eyes, larger and less sunken and slanting than the Chinese, and with the luxuriant but coarse black hair that marks the Mongol race.

They never bathe the children, but rub them with butter. In some places the adults have an annual bath. Under these circumstances the brownish yellow color of their skin has to be taken on trust, as it is never seen.

As among the Kachins, so among the poorer Tibetans, a new garment is put on when bought or made, and never washed or changed until it is worn to rags.

The very poor people wear only a sheep or goat-skin garment with the wool or hair next to the body. When the weather gets warmer, they simply slip their arms out of the sleeves and let the skin hang down from



MOH-KAN-SAN, CHEH-KIANG.

their girdle. The writer has seen a woman thus arrayed (though it is more common among the men) stalking with long free strides through the streets of Ta-li Fu, with a naked child about a year old holding on by its own skill and strength to the mother's neck. At the same time we and the Chinese in the city were still wearing most of our winter garments and the snow covered the hills down to within a few hundred feet of the city level. This will give an idea of the endurance and indifference to comfort of this rugged people.

Those who can afford to do so wear a garment of thick, coarse, woollen cloth, almost like Irish frieze in texture. This is called *pulu* and is usually dyed a dark red, but sometimes a dark green. Finer qualities of the same material are worn by the upper classes. In the summer

time some of the people, and particularly those near the border country, wear garments of Chinese blue cotton. Both sexes wear trousers as in China, and the women's upper garment resembles the Chinese gown.

The men usually wear high boots made of *pulu* and leather; the women commonly have low Chinese men's shoes. They do not bind the feet as do the Chinese women. In the Horba states the men wear the long queue like the Chinese, but they do not shave the head. The women wear the hair differently in different districts. Sometimes the hair is loosely gathered behind or entirely free. Others have two plaits behind the ears, but the most usual method is to make thirty or forty small plaits which hang in a fringe round the head. The married women wear on the front of the head a round embossed plate of silver or gold about four inches in diameter. Women married to Chinese wear this plate on the back of the head. Several seen by the writer had this plate on the side of the head; the significance of this position he did not learn.

Tibetan salutations are distinctive at least. If a superior be approaching, a group of Tibetans will line up by the side of the road, bow low with hands outstretched in front, palms upwards, and with the tongue thrust out as though for medical inspection. The putting out of the tongue expresses pleasure at all times, and not contempt, as among naughty boys at home. The idea that a thing or an action is very good is expressed by holding up the thumb. Five degrees of goodness and badness are indicated in order by the thumb and four fingers.

Visiting etiquette among the Tibetans requires the presentation of a "khata" or scarf. They are often very thin and inexpensive pieces of silk, sometimes not much larger than a wide book-mark. They vary greatly in size and color and seem to be used much as a visiting-card might be. However valuable a present offered may be it is counted for nothing if the "khata" has not first been presented. In writing a "khata" is always enclosed with the letter.

The poverty of the people and the small variety of food obtainable in the country, are facts sufficient to explain the very coarse and simple fare of the majority of the people. "Isamba" or barley meal which has been baked, is added to a bowl of tea in which a lump of butter has already been beaten up. This is mixed into a thick paste and carried to the mouth with the fingers. The only necessary cooking utensils are the big pot in which the coarse brick tea—often only twigs and sweepings—is boiled, and the churn in which the butter and tea are worked into a thick soup. Each man and woman carries

a "puku" or wooden food basin in the folds of the dress. Regular meals are often neglected, each member of the household eating when hungry.

When a sheep is killed the flesh is boiled in the family teapot and each one picks out a piece and eats it. The butter is often kept for half a century and the skins containing this fine old butter (?) are only opened at family reunions and funerals, or for specially honored visitors. In some parts of the country flour is made into dough and baked or fried with oil. Rice is occasionally used, but is very scarce and expensive. Yak beef is used whenever a wild yak is killed or a tame animal dies or is killed by accident. The wild ass is also used for food when obtainable.

It is said that all Tibetans drink to excess. Each tribe has its own intoxicant, the commonest being "chang," a dirty-looking beer, made of barley. Tobacco and snuff are largely used, but the habit of opium smoking has not yet laid hold of them as a nation. The general testimony borne to the Tibetans by those who know them is that, as a people, they are avaricious, unchaste, uncleanly and unstable, but they are also truthful, good-natured, friendly, industrious, seldom angry, and ready to make up quarrels. Their antagonism to all foreigners and to missionaries is not spontaneous, but is aroused by the lamas and by the Chinese in the country.

The houses are sometimes built of brick or of stone without mortar. Usually they are two-storeyed, with flat roofs covered with slabs of slate, or with branches laid on narrow beams and covered with earth well stamped down. The stairs are sometimes of stone and sometimes of trunks of small trees laid aslant and with notches cut for the feet. The ground floor is used for cattle or sheep, their

owners living upstairs. Firewood is very scarce and high priced in the country, and the ordinary fuel used is the dried dung of animals.

In the capital the houses are built of stone, brick or mud, but all are covered with whitewash, relieved by borders of red or yellow round the windows and doors. They are often built several storeys high. Though they look clean and picturesque on the outside they are dirty, smoky, and altogether lacking in comfort, as is the case everywhere in Tibet. In one suburb of the capital it is said that the houses are built of the horns of sheep and oxen, the former being white and the latter black. These are the only houses that are not whitewashed. The majority of the people of Tibet, however, live in tents, which are rectangular and flat roofed. Round the sides of the tent are hung pack-saddles, bags of skin to hold food, etc. The inmates sleep on felt mats laid on the



A TIBETAN OF THE BORDER.

ground, and either wear the same clothes as in the daytime, or sleep naked and use their clothes as a covering.

The main occupations of the Tibetans are the raising of oxen and yaks, sheep and goats, and, in some places, horses and mules.

In the cultivatable regions barley, wheat, rapeseed, buckwheat and peas are grown. In the fall of the year fairs are held in large villages and towns, the chief articles of barter being wood, rice, corn, spices, sugar, salt, goat hair, yaks' hair, and horns.

Nearly all the coin of the country is in the hands of the lamas. To outside countries the exports are gold, musk, yaks' tails, wool, and to Kashmir, apricots.

At Almora, where there is a London Mission Station in the foothills of the Himalaya, five thousand feet above sea level, numbers of Bod-pa or "Bhootias," as they are called locally, are met with at certain seasons. They usually spend the winter down in the foothills and trade from mela (fair) to mela in Northern India. In the spring they take their women and children and the old men up to Millam and other villages in the neighborhood, about twelve thousand feet above sea level. Having settled their charges for the summer they go over the mountain into Tibet, leading large flocks of tall and muscular, sheep which they employ as pack animals. They trade there through the short summer and return with Tibetan produce before the passes are closed by the early snows. As at the fairs in Yun-nan and Si-chuen and on the Kashmir frontier, so here in north India, the traders are always accompanied by their big dogs, which guard the tents on the outskirts of the fair-grounds. Many of these merchants have grown rich by this trans-mountain trade, and some of them send their sons to Ramsay College, Almora.

Ta-chien-lu is the great centre of the tea trade between China and Tibet, and about thirteen million pounds is brought there each year to be forwarded to Tibet. Most of this is very poor, consisting mainly of sweepings mixed with bits of the wood of the tea shrub. The whole is damped and then pressed into cakes, weighing five and a half pounds each. Four of these cakes make a bundle, and nine of these bundles form the average load of a Chinese tea coolie. These are packed in a framework on his back and projecting over his head. He carries a short crutch on which he rests his load when necessary. He is paid about a dollar and a half (gold) for carrying this load of 200 lbs. for 150 miles through a very mountainous country!

In Ko-ko-nor and Tsai-dane boots are a regular currency article, goods being valued at so many pairs of boots. Thus a pair of boots will buy a yak hide, two sheep, four wild ass's skins, or eight pecks of barley. Turquoise beads are also used for currency in various districts.

Tibetan families are usually small and many children die in infancy from the rigors of the climate, the lack of medical and nursing skill, from uncleanness, and from lack of suitable kinds of food. Parental affection is strong and infanticide is practically unknown.

It is said that old age is not respected by the younger

people. When the father or mother are beyond active usefulness they are—sometimes at least—turned out of the family home into a smaller house or annex, and the eldest son takes control. In some parts sons kill their fathers when they become a burden. This cruelty to the aged is in marked contrast with the teachings and the general practice of the Chinese, among whom parricide is always punished by the lingering and painful death of "slicing to pieces," and frequently the city where such a terrible thing happens is degraded in rank.

Tibetan girls are usually married before the age of eighteen, and they are always purchased from their parents. An unmarried woman either becomes a nun or is forced to gain her own support as a beggar. The word of the older brother counts for more than that of the parents in deciding a marriage.

It is customary for the villagers to make money contributions for the bride's dowry. This capital is used to rent or mortgage a piece of land, the product of which is her own. She is usually thrifty and her savings are accumulated as a provision in case of her husband's death, or of her leaving him. Women have more control of the home in Tibet than in China, and the buying and selling of stock or produce is often done by them.

The whole marriage system of Tibet is revolting to our minds, and is wholly contrary to good morals and the best interests of the race. Thus we find that contracts of marriage—or rather concubinage—are often made for certain periods, from a month up to several years. In this way travelling merchants and officials often have women in the relationship of wives in each of their temporary abodes.

Polyandry is one of the characteristic institutions of Tibet, and is common throughout the whole of the country and its borderlands, with the exception of the fertile valleys and the towns.

The eldest son chooses a wife and she accepts all his brothers as subordinate husbands. The children are all regarded as belonging to the eldest brother, who is called "Big Father," the other brothers being styled "Little Father." The women cling to this custom. One of them in speaking to Mrs. Bird Bishop, the traveller, said: "If I had only one husband and he died, I should be a widow; if I have three or four I am never a widow." The men also argue that this practice keeps the family property intact, when otherwise it would be divided up among the sons, and that it saves them from loneliness, in a country where more than half of every man's time is spent away from home.

Polygamy is practiced to a small extent among the wealthy in the valleys. In Ko-ko-nor the men steal their neighbors' wives, with the connivance of the husband, who receives a present in lieu of a price. A man has to give—for a good-looking wife—a large amount of property, as for instance, three hundred sheep, ten yak, and ten horses. Among the nomads a man on marrying leaves the family tent and sets up for himself in a separate tent.—F. A. S.

(To be concluded.)

Tidings from the Provinces.

News Notes.

MR. BLOM reports that in Ho-nan Fu he has at length succeeded in obtaining possession of the premises rented some time ago.

MISS CABLE, writing from Hoh-chau, Shan-si, says:—"We have had over forty women staying with us for eighteen days and a good number of women opium patients. We have seen idols put away, and many new villages have opened up. For all this we do praise God."

MR. QUIRMBACH writes that in the Nan-chau district, in Hu-nan, over two hundred families have removed from their homes every trace of idolatry. There are a large number of professed enquirers in this prefecture and Mr. Quirmbach is meeting with great opportunities for the propagation of the Gospel.

MR. GRAHAM MCKIE reports that, in I-cheng, Shan-si, the annual gathering has taken place. Between seventy and eighty people were present, nine-tenths of whom were decided Christians. A spirit of harmony prevailed throughout the conference. Eight men and seven women were baptized. Mr. Knight and Mr. Trüdinger were present, and rendered valuable help.

SPECIAL PRAYER is invited on behalf of the station of Ning-hsia, in Kan-suh, which has not been re-occupied since 1900. Mr. Robinson, who, with his wife, recently paid a visit to the city, reports that there are sixteen Christians in church fellowship, and that there are about the same number of enquirers. Few of these converts are able to read, and it is not cause for wonder that, left to themselves, as they have been, for four years, order and discipline in the church have become somewhat lax.

IN LAN-CHAU, in the province of Kan-suh, where in years gone by, much earnest work has been done with little apparent result, two men and three women have recently been baptized. One of these men had been kept back for years on account of his growing opium. This year he planted his usual crop; but having been convinced that he had committed a grievous sin he harrowed it all up. Surely this triumph of grace, involving considerable loss, is a fresh proof that God is in our midst, influencing the lives of men. One of the women has suffered much for the sake of Christ, while another is a member of a family all of whom are opposed to the Gospel.

THE CENTRAL CHINA RELIGIOUS TRACT SOCIETY.—From the last report of this Society we learn that, during the twenty-eight years of the Society's existence, no fewer than 20,938,213 publications have been issued. The rapid advance which has been made of recent years can be seen by a comparison of the following figures. In 1876, the year the Society was formed, the circulation was only 9,000. In 1889 this had risen to 1,026,305, while last year the issue was 2,171,655. The rapidly increasing circulation of Christian literature is one of the hopeful features of work in China to-day, and evidences of its helpful influence are being received continually.

Shan-si.

CHIEH-HSIU. — "Early in March I started out on a trip to the villages in the Chieh-hsiu (or Kiai-hsiu) district for the purpose of teaching the Christian women and enquirers, who can very rarely come in to our Sunday services, as they are unable to walk so far and it is too expensive for them to rent animals to ride. I rode a donkey, and an old Christian man accompanied me to preach to the men and to care for my animal. We first went to a village about thirty *li* (ten miles) from Chieh-hsiu, where there are now quite a number of believers, and others who are really interested in the Gospel. It is not yet ten months since the people of that village first heard the Gospel, but now Mrs. Chang, a woman who is really earnest in the Lord's work, has service in her home every Sunday and those who have destroyed their idols also meet together in her home for prayer on Wednesday evening. We remained in that village four days and every day crowds of women came to hear the Gospel. So many came that there was no opportunity for teaching the Christians except in the morning and evening.

"Of course, there are many in the village who are much opposed to the Gospel and those who have taken an open stand for Christ are subjected to no small amount of petty persecution, but they nevertheless witness boldly for Christ and constantly seek to win others to a like faith. While we were in the village one man destroyed the idols in his home, even his ancestral tablet, which is often very slow in disappearing. His mother has not yet accepted Christ, but is pleased to hear the Gospel and has no faith in the idols, so offered no resistance. His wife smokes opium and is, as yet, unwilling to give it up. May I ask you to join us in prayer that she may soon be willing to break off the habit? We are greatly encouraged with the way in which the work of the Lord is progressing in this village, which is called Chang-luen-tuen.

"We visited other villages, but I must not attempt to give you a detailed account of the work in each. We had crowds of people in almost every one of the ten villages visited and in most of them we found that there was an advance in the work of our Lord. In one village, where about four months ago the people were most anti-foreign and bitterly opposed to the Gospel, I had more invitations to go to homes than I could accept. There are three families in that village who have put away their idols and who have for the past six or seven months, borne witness for Christ in spite of persecution from relatives, friends and villagers. Their influence and the many prayers which have been offered for the people of this place have resulted in breaking down the prejudice and we now go out there once a week to preach the Gospel and teach the women.

"The work in the Chieh-hsiu village is most encouraging and we have every reason to give thanks to God and to hope for greater results in the future. This work is still in its infancy and we are most anxious that it be begun on a solid foundation, so we are more concerned

about the real evidences of changed lives than we are about numbers being added to the church. Please pray much for us that we may have wisdom in carrying on the work so that the Christians may early learn to know and depend upon God and not upon any foreigner. The work in the city is still difficult, but God has already given us tokens of His blessing, and through the little that I am able to do to relieve the suffering ones who come to us, many doors have been opened for the preaching of the Word. During the last few months one family in the city has put away the idols and the mother and son seem to be truly the Lord's. The father attends the services regularly, but has not yet accepted Christ as his personal Savior. The family have suffered much persecution and it is not yet at an end by any means. We can scarcely realize what it means for the Chinese to turn away from all forms of idolatry to worship the living God. They have not only to bear the mocking taunts of friends and neighbors, but usually also the hatred of some member or members of their own family and the constant opposition or worse which ensues. They need our constant prayers and we also need great love that we may be able, to some small extent, to enter into their circumstances and truly sympathize with them."—(Miss Louise Morris.

Kiang-si.

AN-REN.—"We are having such a nice number of women coming to the services. This (Wednesday) afternoon about twenty came to the classes. That is good for a week-day. Since my return I have been travelling a great deal. The wheelbarrows I find very tiring so now I do as much as possible by boat. It is slower, and more expensive, but in the end I find I can do more work.

"Two weeks ago to-day, Miss Forsberg and I took a boat up the Teng-kia-pu River, which joins this river just above An-ren. We stopped at most of the villages on the way, and one of us, and a Christian woman we took with us, went ashore and preached the Gospel, while the other stayed on the boat to cook our meals. It was very enjoyable, and in this way we reach many people who would never come to us. In some places the women would gather around us and listen quietly, but sometimes they were very rude. One day when Miss Forsberg was speaking, a woman with such a bad face came up and in a loud voice began telling the others how we ate babies, and induced people to come to *tang* and then took out their hearts and eyes. *She* knew all about us! It made us sad, but it was so comforting to remember that the Lord Jesus had been through just such scenes; though He went about doing good, and healing all that were diseased, they said of Him, 'He hath a devil.' And 'If the world hate you, ye know that it hated Me before it hated you.'

"In the same village an old gentleman invited us into his house to drink tea (we were all three on shore that day). The old lady of the house had such a sad face. She had lost a son and grandson and spent most of her time burning paper

money to their spirits and in other heathen practices. She looked so sad when told that all these things were of no use, and tears filled her eyes as Miss Forsberg told of the need of a Savior, and how Jesus had come and given His life, and now was our Mediator.

"We were on the boat three days and when we reached Teng-kia-pu Miss Forsberg went on to Nang-kia-tu for the Sunday, and I stayed nearly a week at Teng-kia-pu. It was rainy weather so I was not able to do much, and I had to return to An-ren to prepare for opening the dispensary.

"We have begun the dispensary work on a new plan. As each patient comes, they pay twenty cash and receive a piece of bamboo with a number on it. This bamboo they hand to me when they come in. This plan Dr. Judd has found to work well. If they receive medicine and advice free, they do not value it as much as they do if they pay ever so little. Will you pray that many, many souls may be won for Christ? The medical work is only a net in which to catch the people who would never come only for the Gospel."—(*Miss*) *E. Burton*.

UEN-CHAU.—"Some time ago I paid a visit to the district of Ping-hsiang Hsien, a place fifty miles from Uen-chau, on the borders of Hu-nan. Ping-hsiang is five miles from the An-uen mines, which are worked with all modern improvements. A railroad carries the coal and coke to the main river of Hu-nan. Electricity serves to lighten the work of the miners, electric trolleys being used to bring the coal to the shaft. When the mines are fully developed it is estimated the daily output will be some 2,000 tons. Other deposits are also found here. Thus you see the Ping-hsiang district will be an important one by and by. At Ping-hsiang I met a Mr. Li who was employed by the magistrate as under-secretary. He manifested a desire to know the Truth more fully. He had already visited us in Uen-chau Fu and heard the Gospel from us there. As many others expressed a desire to hear the Gospel we finally arranged for them to gather in Mr. Li's house for Sunday meetings. From this beginning we have now an out-station and about twenty enquirers, and as many as one hundred gather at this place to hear the Gospel on Sundays.

"I would especially ask your prayers for Mr. Li. He is a humble man, a scholar, and a gentleman. He has given up his position in the *yamen*, and I saw him destroy his papers, thus cutting the cords that bound him to that profession. He now visits the homes of the enquirers, helping them in the study of the Bible or of Chinese characters generally. His daughter-in-law has unbound her feet. We are grateful for this—it shows the Truth has gone below the surface. Among others whom we might mention, a Mr. Chu, a pottery manufacturer, has been one who has given us most joy. Upon receiving the Gospel he at once altered his buying scales from 18 ounces to 16 ounces of the pound and is also glad to preach of Jesus to the men in his employ. He is just now passing through a serious trial, being falsely accused of

murder. He was taken to prison and his home was looted. His wife and daughter fled to the hills where they wandered about day and night until they found someone willing to take them in. Pray that even through these trials Mr. Chu may be kept.

"Mr. Li estimates that about 200 have bought Bibles and expressed an interest in the Truth. May Jesus see many of these following Him in sincerity.

"Thirty *li* from us is a market village and two men have come frequently to worship and have given us joy. One is a druggist and the other a weaver of linen. They seem to be growing in knowledge and have interested several others. Mr. Cheo, our native helper, has been the means of encouraging these men to come out as also those at Ping-hsiang.

"Mr. Wang, a converted Buddhist priest, has been diligent in spreading tracts and books—altogether some 30,000 have been sold. He has had some hard times travelling about and has been forced on some occasions to appeal to the authorities for protection. Now Mr. Cheo's son Iu-seng goes with Wang and this is a great help to both.

"The work among the women has been at a standstill owing to the awful immorality among them. It is considered unfashionable indeed not to have two or three so-called husbands and under these circumstances it has not seemed right to visit amongst them as Mrs. Lawson had hoped. Our little son's ill-health has also hindered her getting out. We have been hoping however that a school might be opened for girls that they might have an opportunity of receiving Christ before they are led into lives of sin.

"Twenty lives have been saved by our treatment of intending opium suicide.

"On the whole we have much to praise God for in the friends made, the Gospel preached, the Gospels, tracts and other books sold, the opening of Ping-hsiang, the rental of suitable premises here, and the manifest interest in many places where Christ has been preached. Pray that we may be kept and that if it is God's will that we should remain here all need may be supplied, both temporal and spiritual, to the carrying on of the work.

"We look forward to between ten and twenty baptisms this year and trust that God's name may be glorified."—*James Lawson*.

Monthly Notes.

ARRIVALS.

April 26th, at Shanghai, Rev. J. W. Stevenson (ret.), from England.

May 24th, at Vancouver, Mrs. Greene, from Shanghai.

June 11th, at New York, Mr. and Mrs. F. H. Neale and two children, from London.

DEPARTURES.

April 22nd, from Shanghai, Dr. and Mrs. Judd, Mrs. E. Murray and child, and Miss McFarlane for England.

April 23rd, from Shanghai, Mr. and Mrs. Röhm and two children for Germany.

May 16th, from Shanghai, Mr. and Mrs. O. Stevenson and two children for England.

MARRIAGE.

March 22nd, Mr. T. A. K. Sørensen to Miss C. Rasmussen at Kia-ting, Si-chuen.

BIRTHS.

February 15th, at King-chau, Kan-suh, to Mr. and Mrs. F. A. Gustafson, a son (Fridolf Gustaf Haro'd).

March 1st, at San-shui, Shen-si, to Mr. and Mrs. Philip Nilson, a son.

May 1st, at Chin-kiang, to Rev. and Mrs. A. R. Saunders, a son (Theodore Alexander).

May 1st, at Wen-chau, to Mr. and Mrs. R. Grierson, a daughter (Lois).

DEATHS.

March 27th, at Han-cheng, Shen-si, Hudson Adolph Wilhelm, aged two years and four months, son of Mr. and Mrs. R. Bergling, from croup.

April 10th, at Lan-tien, Shen-si, Joseph, son of Mr. and Mrs. C. J. Anderson, from pneumonia.

April 14th, at Si-an, Shen-si, Hulda Maria, aged two years and three months, daughter of Mr. and Mrs. W. Hagqvist, from pneumonia.

May 29th, at Shuen-teh Fu, Mr. Richard M. Brown, from typhoid fever.

Recent Baptisms.

KAN-SUH—	
Lan-chau and out-stations ...	8
SHEN-SI—	
Hsing-ping... ..	5
SHAN-SI—	
Hsiai-chau	3
Ta-tong	2
I-shi	5
Ho-tsin	11
Hoh-chau	18
Ta-ning	9
HO-NAN—	
Si-hua	18
Yong-ning	3
Kuang-chau out-stations...	23
Chen-chau and out-stations ...	6
SI-CHUEN—	
Shuen-king and out-stations..	17
Pao-ning	9
Lu-chau out-stations	4
Sü-chau out-stations...	12
Fu-shuen and out-stations ...	24
KIANG-SI—	
Kiu-kiang	3
Nan-feng	1
Kien-chang... ..	3
Yong-sin and out-stations ...	4
CHEH-KIANG—	
Kü-chau	6
Uin-ho	2
Chu-chau	5
Tien-tai out-stations	6
Tai-chau out-stations	5
Ping-yang	28

Editorial Notes.

MONTHLY TEXT.—“*Freely ye have received, freely give.*”—MATTHEW 10 : 8.

IT has been our privilege to welcome home from China, during the last month, several missionaries who left us some years ago. These have included Mrs. J. M. Greene, of Newburgh, N.Y., and Mr. and Mrs. F. H. Neale, of Toronto, Ont. Mrs. Greene came by the C.P.R. route, by way of Vancouver, and had a rather trying experience after landing and starting across the continent, the train being put into quarantine for ten days near North Bay on account of a case of infection discovered to have been on board the steamer. She reached home, however, after the delay, in safety and in comfort, and she is now obtaining well-earned and much-needed rest. Mr. and Mrs. Neale returned home by way of England, and from thence to New York and Toronto. Our friends are thus in the Mission Home, in Toronto. While they are resting they are helping in the work, Mr. Neale giving Mr. Helmer help in the office; and assisting otherwise. We trust that these friends, and all other of our missionaries at home, will be greatly blessed of God while on furlough, and be prepared by their days of quiet for all the busy days of service which, we trust, yet lie before them in China.

We have the joy of having with us, at present, our esteemed friend, Miss Mariamne Murray. Miss Murray is the head of the Yang-chau Training Home, in China, where all of our young lady missionaries take their first training in preparation for service in the interior, and as such she is not only well-known, but also greatly valued and beloved. Miss Murray has been home on furlough for some months, first in Australia, and then in England and Scotland, and she now comes to us at our invitation, to become acquainted with our part of the field and service. Miss Murray arrived at New York, upon the S. S. “Baltic,” upon the 3rd instant. There came with her Miss Carr, a new missionary for China, and also Miss Lena Weber, of Buffalo, who went out from us to China in 1898, and who has now returned for furlough, by way of England and Germany. Miss Murray and Miss Carr expect to sail for Shanghai at the beginning of September.

We would call special attention to the leading article in this month's issue, both because it is written by our dear friend, Mr. James McConkey, and also because of its intrinsic value. What Mr. McConkey writes deserves careful reading; but when our brother writes upon the subject of “The Certainty of Prayer,” he combines with the gift God has given him as a writer, a theme which ought in itself to have our most earnest attention. How little we know about the wealth of our inheritance in the realm of prayer, and how much we need to know. We trust this new application of divine truth will reach our hearts and give us new devotion in waiting upon God. China needs new blessing; our Mission needs new blessing; all of us, as individuals, need new blessing; shall we not, therefore, meditate upon the words of this leading article and then give ourselves to believing prayer as never before. We are glad to add that the article is a chapter from a book upon Prayer, which Mr. McConkey has recently written and which is soon to be published.

Our Mission Sanatoria form an important link in the chain of our service for China, and we are glad to bring them before the minds of our readers in the article and illustrations on pages 88 to 90. In addition to the four sanatoria at Chin-

kiang, Ku-ling, Moh-kan-san and Chefoo, we have houses on the hills at Wen-chau, Ta-ku-tong, Wu-hu, Chung-king, and one or two other places, where over-tired workers can go during the very hot weather. At several stations also, our missionaries are able to rent rooms in a hillside temple or in one of the “caves” in the *loess* formation in Shan-si. Where none of these cooler resorts is available, it is often possible to rent a boat on the river, and in this way to get a little relief from the heat and closeness of the cities. In most of these smaller places of retreat the missionaries are within walking distance of their stations and can carry on the work without interruption. The strength and health of each worker is of great importance to the successful prosecution of the work of God in China, and we invite the prayers of our helpers at home for these matters as well as for their spiritual growth, for blessing on their teaching, for the supply of their needs, and for help and guidance in all plans for development of the work.

Once more the goodness of the Lord has been shown to the Mission by the gift at the eastern centre, through generous and devoted friends, of a Mission Home. Since the Norristown Home was given up, the Mission has been occupying rented premises in Germantown, which might have been taken from it, with a month's notice, at any time. This condition of affairs gave occasion for some anxiety, and for much prayer; and now the Father, who “is rich unto all that call upon Him,” has heard and answered and provided. The new home will be secured for occupancy in the near future, and will make a comfortable and convenient residence. The house is situated at 235 School Lane, Germantown. Our song of thanksgiving is once more raised to the great Head of the Church.

Friends who know Mr. Frost, our Home Director, will be interested in learning that the Philadelphia Presbytery, North, has recognized his ministry in the Word and his service for China, by accepting him as one of its members and ordaining him to the Gospel Ministry. Since this recognition has come without solicitation on his part, and as the generous offering of godly brethren, it has been gratefully accepted by Mr. Frost, in the hope that his usefulness for China will thereby be increased. We shall be thankful if the step which has been taken may be made the occasion, on the part of friends, of new prayer in Mr. Frost's behalf, that he may be increasingly prepared by the Spirit for the responsible service to which God has appointed him.

The sad news has reached us by cablegram from Chevalleyres, Switzerland, that Mrs. Hudson Taylor, wife of the founder of our Mission, has passed away, having fallen on sleep in the early morning of July thirtieth. Mrs. Taylor had been poorly for a year past, and of late her strength was manifestly failing. The end, however, came somewhat unexpectedly, inasmuch as God was greatly answering prayer in her behalf in relieving her from pain, and in sustaining her spirit. But God has had need of her, and has taken her to the home in which she has lived, by faith, for many a year. For us, however, and especially for beloved Mr. Taylor, it is a great loss. Let us not fail to remember the stricken husband, and also the children, before Him who does not willingly afflict and who knows well how to comfort. We shall hope to give particulars of Mrs. Taylor's life in the next issue.

CHINA'S MILLIONS

Young People and the World's Evangelization.

BY REV. JOHN FRANKLIN GOUCHER, D.D.

THERE are some blessings promised in God's Word to old people, and others to those in middle life, but young people are the preferred class in God's providence, for every blessing promised in the Bible may be successively theirs. When a child is converted it is a double work of grace, namely, the salvation of a life and the salvation of a lifetime, with its untold opportunities and influence. Polycarp was martyred at ninety-five, but he was converted at nine, and gave eighty-six years of blessed service.

CONVERSIONS MOST FREQUENT IN YOUTH.

It is not an accident that young people are the chief objective of the scheme of salvation. In youth the heart is like wax in its impressibleness, like bronze in its retentiveness. The years in which conversion usually occurs are between twelve and twenty. Statistics show the year of most frequent conversions is the sixteenth for girls and the seventeenth for boys. Those years passed, the prospects decrease, and after twenty-two the probability is very small, for over ninety per cent of the members of the evangelical churches in America were converted before they were twenty-three years of age. Less than five per cent of those who leave college unconverted ever commit themselves to a Christian life.

Young people must be the prime objective in the world's evangelization, for usually before or during adolescence, if ever, the foundations of a Christian life are laid, the student life is determined, and the trend for greatest usefulness is established.

If for thirty consecutive years all the young people in the world between ten and twenty-three years of age could be reached by Christian teaching, the world's evangelization would be accomplished. Five successive generations of young people, from ten to seventeen years of age—during the years when most responsive to the claims of religion—would have been under the influence of gospel truth; and five successive generations, between sixteen and twenty-three years of age—the second period most determinative of a religious life—would have had a similar influence. Within these periods nearly every person assumes a personal relation to religion which he makes final. The vast majority of those who are now twenty-two years old, and not already Christians, of whom probably less than two per cent would be converted under the most favorable conditions, will have passed to their final account within thirty years, and the world would be occupied with those who had faced the responsi-

bility of accepting or rejecting Christ during the most favorable periods of their lives, and the world would be evangelized.

QUALIFICATIONS OF YOUTH FOR SERVICE.

Young people are not discriminated against in the outworking of God's purpose. They receive from Christ the commission to "go," which is never withheld from those who "come." As they necessarily constitute the chief subjects of the world's evangelization they must largely furnish the agents and accessories for its accomplishment. Their number would of itself make them an important factor in this great work, but their quality is more important than their quantity. They are acquisitive and at an age when, if ever, they will enthrone God and lay the foundation of devotion and liberality. They most readily acquire strange languages, are enthusiastic, aggressive and courageous, rarely pessimistic, have endurance and improvableness. They are the part of the army most easily mobilized, for they are not as yet articulated with society, and high enterprise appeals to their spirit. They are flexible and easily adapt themselves to changing conditions. They furnish the very material for a successful propaganda, and offer the rational field for recruiting the agents and developing the supporters.

IMPORTANCE OF EARLY TRAINING.

If the leaders are to be truly great their training must be commenced when young, that they may discover their aptitudes, develop their endowments, gather detailed and comprehensive knowledge, acquire skill and be adjusted to their mission. It is more than a coincidence that during adolescence, when men and women are most responsive to the call of God, they are also most available as agents, most teachable, and then, if ever, the habits of devotion and liberality are best established.

MATERIAL RESOURCES.

If adequate accessories are to be available it must be through training the young people to practical sympathy and personal, proportionate co-operation. In two decades or less the \$25,000,000,000 now in the hands of the church members of the United States will be \$50,000,000,000 or more, and this sum, whatever it may be, will be subject to the administration of those who to-day are in their formative age. Those to whom it is now entrusted will be in eternity, facing the most

serious aspect of the question, how it was they had the direction of so much capital and left it uninvested for the Kingdom. Now, if ever, those who are to possess it must be taught the duty and joy of systematic and proportionate co-operation with the cause of God, that it is their obligation to tithe their possessions and their opportunity to contribute so much as they can, not from impulse or as a gratuity, but "as good stewards of the manifold grace of God," that at His coming Christ may have His own with proper use. Unconsecrated wealth is an offence to God, and a canker and curse to the holder. "Your gold and your silver is cankered and the rust of them shall be a witness against you."

If all the members of the Church were devoted to hastening the kingdom of God, the Church militant would be the Church triumphant and the problem of home missions would be solved in a decade. There is nothing more contagious than Christian personality.

RESOURCES IN LIFE.

Eighteen and two-third centuries have passed since Christ commanded His disciples to preach His Gospel to every creature, yet only one of the entire membership of the evangelical churches of the United States has gone into the foreign field for every 5,500 who stay at home, and only 1,500 of their ordained ministers are engaged in foreign work, while the other 18,000,000 members and 122,000 ministers are living their lives in the home field.

If the evangelical churches were to send to the foreign fields two thousand missionaries a year for, say thirty years, the world could be evangelized before the close of the first third of this twentieth century. That would mean, after about twelve years, a standing army of, say, 20,000 laboring among the 1,000,000,000 who know not God nor Jesus Christ whom He hath sent, or one missionary for every 50,000 persons to be reached. That would be sufficient, if properly supported, to develop and give direction to the native agencies and assure success.

This is not impossible, nor would it make a disastrous or unreasonable draft on the home churches. There are nearly twice two thousand young people, Student Volunteers, in the colleges and universities of the United States to-day who are pledged for this work and eager to go. If the demand were manifest their number would be largely increased. Two thousand a year would only be one out of eleven of the young people who go out from our colleges and universities, or about one out of every sixteen leaving our institutions of higher education annually.

EVANGELIZATION POSSIBLE.

To carry out this moderate but sufficient propaganda would require, say, \$30,000,000 annually. This should be no serious inconvenience. Thirty million dollars per year would be only three-twenty-fifths of one per cent, or twelve cents out of each hundred dollars now in the hands of the evangelical church members in this country. What might be done by reasonable sacrifice? The young people could provide this amount themselves if they had a mind so to do. An average of one cent per day from the more than five million members enrolled in the young people's societies of the churches in the United States, and one cent per

week from the something over thirteen million gathered in the Sunday schools, would almost supply the means.

EDUCATION ESSENTIAL.

It is not unreasonable to believe that the world's evangelization will be accomplished by the young people when they are properly educated. When Frederick the Great heard of the defeat of his army on a certain occasion, he exclaimed, "We must educate." Burke said, "Education is the cheap defense of nations." The Church, like Hannah, the wife of Elkanah, must bring her youth to the temple and dedicate them to be educated for and in the ministry of the sanctuary. Then she can say, like Christ, "Of them which Thou gavest me have I lost none." The prophecy is, "All thy children shall be taught of the Lord."

If "child" means one who is not yet hardened into maturity, the prophecy that "a child shall lead them" may be fulfilled in this great work of bringing the world to Christ. The soldiers who have won the great battles of modern times were young men, many of them still in their teens.

ACHIEVEMENTS OF YOUTH IN HISTORY.

The typical missionary who outlined the ideal and set the pattern, He who undertook the most stupendous work ever enterprised, the work of reconciling God and man, said at the age of thirty-three, "It is finished," and returned to Heaven from whence He came. Saul officially witnessed the stoning of Stephen at twenty-seven, and a short time after was commissioned by Christ to go bear His name far hence to the Gentiles. Timothy was but fourteen when converted and eighteen when called to become the assistant to the great apostle. Adoniram Judson was but twenty-two when he resolved to devote himself to foreign mission work, and started for India at twenty-four. Robert Morrison was but twenty-two when he was accepted by the London Missionary Society and commissioned to open Christian work in China. David Livingstone was twenty-one, Jacob Chamberlain nineteen and Bishop Thoburn only seventeen when called to foreign mission work. These ages are not exceptional, but illustrate the rule "Wherever in history we mark a great movement of humanity, we commonly detect a young man at its head or at its heart."

It is quite probable that when this world is evangelized it will be through the agency of young people occupying the firing line, seeking and teaching the young people, while the rest of the Church, whose training commenced as young people, will supply with equal devotion the accessories for maintenance and expansion, every one giving his tithe in kind, sympathy, prayer, thought, time and money, as each is possible.

AGENCIES FOR WORLD-WIDE EVANGELIZATION.

It is not only probable that the young people will accomplish the world's evangelization, but the agencies are well organized and the process far advanced. The trend of the evangelical churches was to emphasize, through organized effort, the importance of work for young people; latterly the trend is to emphasize the work by young people. Their organizations for

developing knowledge, loyalty and ministries have had a quiet but striking evolution until their comprehensiveness, possibilities and articulation with the great work of the world's evangelization are startling and prophetic.

THE OBLIGATION AND OPPORTUNITY OF THE CHURCH.

Each of the four great movements, the Sunday school, the Young Men's and Young Women's Christian Associations, the Young People's Societies, and the Young People's Missionary Movement, has its distinctive field and commission, but they naturally overlap and supplement each other. All are the legitimate children of the Church which begat and nurtures them. She rejoices in their development. Their success is her honor, and they are honored in being able to aid with growing efficiency in preparing her for the coming of Him who is Lord of all.

The church which neglects her young people "proves herself improvident and must neither wonder nor complain if Heaven leaves her nothing to nurse but her own desolations." What is true of the churches in the United States in their relation to this great problem, is in a measure true of all the churches and lands in Christendom.

Nothing is accomplished without vision. Those through whom the Spirit of God has its most effective work are the *Seers*, those who see the vision of God and of human opportunity. They have the first qualification for leadership in the world's evangelization.

We are now living in the dispensation of the Holy Spirit, when it was promised, "Your young men shall see visions," and "the spirit of teaching shall be given to your sons and daughters." Surely, "the light that never was on sea or land" is the illumination of these organized activities of the young people.

Their responsibility and their goal is the world's evangelization. Their challenge is to the host of God. Their activity and development give hope that in and through the young people, who rapidly transform knowledge into power, and are teeming with that joyous fulness of creative life which radiates thoughts as inspirations and dissipates "the torpor of narrow vision and indolent ignorance" by the irresistible power of the broad human gladness found in a life of unselfish love of their kind, the desire of God shall be realized, "Who will have all men to be saved and come unto the knowledge of the truth."

A Visit to a Chinese Prison.

BY ARTHUR T. POLHILL.

IT came about in a very unexpected way. I wanted to get a photo of a prisoner in a "cangue," or collar, so my boy informed the Ting-li Yamen, where the key is kept, and Mr. Chang, the official, came himself and escorted me over.

There are four or five different wards. Dr. Clark and I went first over the main prison, containing thirty-five prisoners. You enter on the left side of the second court of the Yamen, or official's residence. The entrance is not inviting—a narrow circular stone gateway, with a heavy door facing you, having a round window in the centre of it, through which, usually, a prisoner is looking, probably contrasting his captivity with the free life outside. After some delay, the rusty

of men who are undergoing sentences of imprisonment varying from a few days to a lifetime. A not uncommon severe sentence is, "imprisonment until the prison is empty"—that is, at the death of an emperor. A general

reprieve is granted on the accession of a new emperor. Not a few are looking forward to the death of the present emperor with considerable interest. As, however, he is only about thirty (in spite of having reigned twenty-nine years) they may still have a good many years of captivity before them. Of the five separate wards, each has a different name and a different degree of confinement:

We first entered the best wards—first-class misdemeanor. No handcuffs or manacles are



THROUGH PRISON BARS.

key is turned and the heavy prison door swings on its hinges. On entering the prison court, a creepy feeling comes over one as one finds himself surrounded by a crowd

to be seen, and you cannot tell any difference between the prisoners and the men outside. I took a group of the thirty-five, and then a group of the head prison superin-

tendents—old criminals—one a murderer, another a highwayman. We next proceeded to a small court and ward of felons. One saw at once the difference. Several wore the heavy single wooden collars day and night, and

you would imagine them to be the most innocent and injured set of men you ever saw, and that this wicked world had conspired against them with a certain amount of success. Some looked cheerful, others looked sad. I tried to impress them with the fact that they might start life afresh and become reformed characters—by a new power coming to change their hearts—then sought to point them to Jesus. After two months of systematic visiting, about twice a week, I feel almost as much at home there as they do. We generally get very respectful treatment, and the prisoners are glad to see us. As we left, after our last visit, they used the usual polite formula in bidding us farewell:—"Go slowly—excuse our escorting you further!" The words sounded strangely ironical.

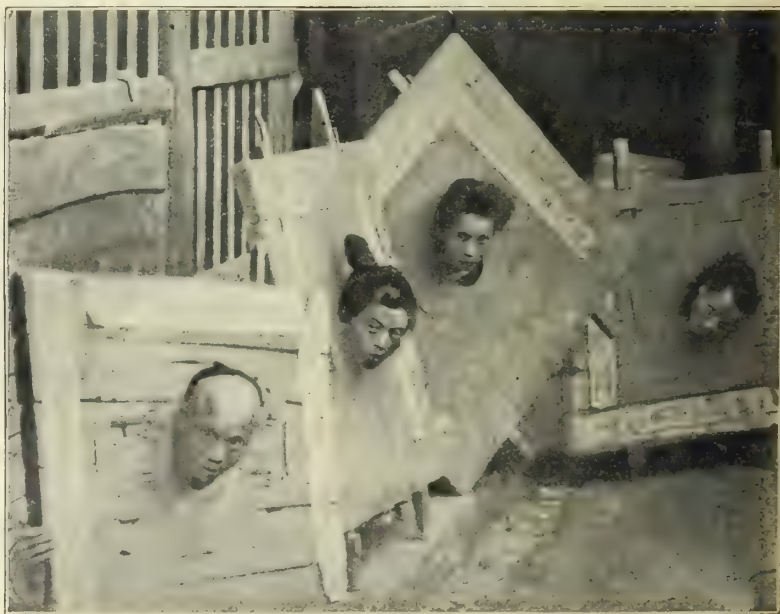


A GROUP OF PRISON SUPERINTENDENTS.
The murderer and highwayman are in the centre.

others the more awful double collars—a contrivance something like a heavy door with two holes cut in it, by means of which two criminals are bracketed together and are thus held fast, frequently day and night.

There are other punishments less frequently employed, such as the long cage, with a hole for the neck, and with chains to which very heavy iron weights are attached. We entered another ward—dark, gloomy and filthy. Haggard faces were looking through the prison bars. To think that once these men were bright, happy boys, enfolded in a mother's arms! Truly, "the way of the transgressor is hard." Some wards were darker and more foul than others—utterly insanitary. I took my photos and came away, after speaking a few words of pity, and distributing a little cash. One felt, here is suffering humanity; here are many suffering from bodily ailments beside the prison bitterness. So Dr. Clark and I decided to go on an errand of mercy and give medicine to the sick. Dysentery and diarrhoea were some of the commonest ailments, brought on by the damp earth floor. Several, too, were suffering from fever. It was very sad to see those in the "cangues," suffering also from fever and moaning with pain, and prevented by the huge collar from lying down properly. They were grateful for the medicine, and of course we used the opportunity to preach and exhort to repentance. To judge from their remarks,

My story must now pass to the arrival of the new mandarin—a young man of twenty-eight, tall, brisk and full of life and vigor. He has a brother studying in Japan. He is nick-named "Mr. Chang of the straw shoes," because of his detective proclivities. He goes out disguised in the evening to tea shops and opium dens, finds out all that is going on, and then has up evil characters to be punished. In a house close to us here he discovered a man keeping an opium den and brothel. He had all in the house summoned and the head man and woman beaten five hundred stripes, and their door, which is opposite to us, sealed up. These are only a few of his reforms, during his first month. He called on me last week, and I returned his call to-day. He is a charming young fellow, and might



PRISONERS IN CANGUE.

This square wooden collar is usually three or four feet across. It prevents the wearer from reaching his mouth with his fingers. It is locked on the neck of the culprit during the daytime, but is sometimes taken off during the night. The name, residence, and offence of the prisoner are written on strips of red paper, which are pasted on the front of the board, and he is placed in the daytime by the wayside, usually in the vicinity of the spot where he committed his offence. He begs his living, unless his friends feed him, during his term of punishment, which lasts from one to three months.

almost have been a young Cambridge student, so free and unconventional, and simply delighted with everything foreign. I supplied him with some books and magazines, and he has been most anxious to return presents. First, he sent his card and some expensive native perfume and a packet of tea. Then to-day he wrote me eight copies of my Chinese name on visiting cards and had the block cut for stamping, and also gave me a packet of special Ch'entu aristocratic visiting cards to use.

We talked over many things—prison reforms, street reforms, opium reforms, and so on. He fully approved of my suggestions—that prisons should be cleaner, lighter, and more sanitary, that prisoners should work and not be

kept idle all day, and taught a trade or some honest way of making a livelihood. It is encouraging to me to hear him say he intends to build some model prisons. We discussed also punishments and treatment. One story in the Bible—the incident of the woman taken in sin, where Jesus says to her accusers, “He that is without sin among you, let him first cast a stone,”—impressed him, showing, he said, Christ’s desire to vindicate the law, and yet be compassionate.

He is also full of military ardor. Last year, at Pengthe, he led the troops in person to meet the Boxers at Tai-ho Chen, and over one hundred of them were killed, and he is to be decorated for it at Peking.

In Memoriam—Mrs. J. Hudson Taylor.

Just as this paper went to press last month, the sad news was cabled to us from London, England: “Mrs. Hudson Taylor died to-day.” This was on Saturday, July 30th, and letters, received afterwards, told us that our beloved friend passed away at eight o’clock in the morning of that day. What this news meant to us and what it has meant to many others, as it has been received in different parts of the world, it is difficult to express. Mrs. Taylor had been ill for over a year and we had often feared that she would not long be spared to us. But the end came, at last, far sooner than we had expected, especially as our last news concerning her, from Dr. Taylor and herself, had been reassuring. We know now that this only meant that she was being spared from suffering, and that it did not mean that the disease with which she was afflicted had been arrested and had stayed its course. Sorely stricken with sorrow, we could only say: “The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!”

Mrs. Hudson Taylor went out to China, as Miss Faulding, in the first party of the Mission, being with those who sailed with Mr. Taylor in the *Lammermuir*, in 1866. On arrival in China, after a brief residence in Shanghai, she proceeded, with the other members of the party, to the great inland city of Hang-chau, in the province of Cheh-kiang. At this place, she labored amongst the boys and girls and women, with devoted fidelity for about five years. Later, she became engaged and was finally married to Mr. Taylor. From this time on, in China and in the homelands, she was the true help-mate of Mr. Taylor in all his responsible work for the Mission and China, joining him in his oft and long journeyings, doing much of his correspondence for him, devoting herself with studied thoughtfulness to the protection and comforting of his life, praying for him and with him, advising with him in things great and small, bearing all possible burdens, and thus making herself an ever self-forgetful, self-sacrificing, devoted and loving wife. Thus—and in a greater measure than many knew—her life was wrought, not only into the affairs of Mr. Taylor’s life, but also into the life of the Mission, so that she became, in the truest and most beautiful sense, a “Mother in Israel,” amongst the members of the Mission, and especially amongst those who

sorrowed and needed help. With prayer that seemed to know no ceasing, with a faith that triumphed over every difficulty, with a humility that led her ever closer to the feet of Jesus, with a love for God and men which burned brighter and warmer as the days of life lengthened out, she became to many of us, who knew her well, one of the rarest examples of sweet Christian womanhood that our eyes have looked upon. Thus, we realize that the Mission has sustained a great loss; as also has that land of China, over whose sorrows she wept, and for which she lived to pray and serve. What the loss is to beloved Mr. Taylor, in these the last days of his life, in his feebleness and sickness, we cannot imagine or tell.

Mrs. Taylor knew for long that her days were numbered, and she realized, perhaps better than any of us, how surely she was nearing the end. But her trust in God never wavered, and her peace of heart was never broken. To her, death was heaven-going, and heaven-going was home-going. Besides this, for years she had lived in the presence of God and Christ. We remember once being gently rebuked by her for speaking of Christ as afar off, at God’s right hand. She knew well that He was there; but she would not admit that He was “afar off,” for was He not with her, and was she not with Him? The passing from life here to life there, therefore, did not seem to her a great break, and she looked forward to the change with perfect serenity of mind and spirit. Again and again in her letters to us, written to within a week of her death, she spoke calmly and even gladly of her nearing departure. So with folded hands and upturned face she waited, with heaven in her soul, to be with Him who was her true heaven, even with the Lord, whom she had loved and served. And thus it was, on that Saturday morning, that God took her to Himself, with scarcely any pain, her heart full of peace and love, to enjoy her long Sabbath-keeping of rest and praise. Of the last days, the following beautiful letter from Mrs. Howard Taylor, addressed to Theodore Howard, Esq., the Home Director of the Mission in London, speaks. With it, we say farewell to her whom our hearts loved, her memory fragrant and blessed, and never to be forgotten, but her presence lost, till the unending meeting-time takes place in the upper home.—H. W. F.

PENSION LA PAISIBLE,
CHEVALLEYRES SUR VEVEY,
Aug. 4th, 1904.

DEAR MR. HOWARD,—Your kind letter is more than welcome to my dear father, who deeply values its sympathy and true appreciation of the loved one now at rest. Unable to answer it himself, and anxious to respond to your desire for fuller information concerning her illness and departure to be with the Lord, he has asked me to write for him, giving full particulars and expressing his heartfelt thanks.

On the wall of the little sitting-room occupied by dear father and mother hangs an illuminated text-card bearing the French version of Heb. 10 : 23 :

"Celui qui a fait les promesses est fidèle."

It was the last purchase they made together a few months ago in Lausanne, and during the difficult days since then it has often spoken to their hearts. Yes, the faithfulness of God, so long their joy and strength for service, has been more than ever real and precious in days of suffering and bereavement. He has indeed compassed them about with mercies, and in the hour of extremity has been their consolation and stay.

You may remember that it is just a year since my husband and I were called by telegram from the Keswick Convention (1903) to come to dear mother at once on account of serious illness. That was the first intimation we had of anything amiss. Up to that time father had been the one thought of as needing rest and care, and nothing could have exceeded her watchfulness and devotion in anticipating his every wish. It seemed strange and sad indeed to find her suffering ; and the more so that the trouble my husband hoped at first might prove temporary turned out to be of a most critical character.

As an indication of the tender care of our Father all through those anxious days, I may mention one answer to prayer that cheered us greatly.

Realizing the gravity of the case, Howard was much in prayer for guidance as to consultation with other physicians, and finally made an appointment with a distinguished specialist in Lausanne, for whose accessibility we were deeply thankful. It was difficult for mother to take the journey, and no little trial to us all that Dr. Roux, though of world-wide reputation, was personally a stranger, and could not speak much English. Before the visit could be made, however, it occurred to my husband that our dear friend, Dr. Howard Kelly, of Baltimore, might still be in Europe. He had come from the United States to speak before the Medical Association in Madrid, as one of the most distinguished of American specialists. He, of all men, was the one we could most have desired to see, on account of his high professional attainments and rare Christian character. (He is a member of the Council of our Mission in Philadelphia.) But we had no idea as to where he could be found. We telegraphed at once to London, and to our great joy received a reply from his agents, saying that he was at that moment within fifty miles of us—in the Chamounix Valley. Next day he was here, by dear mother's side, all strength and sympathy. Was it not wonderful ! And

so we had the comfort of an expert opinion before seeing Dr. Roux at all, from an intimate friend equally high in the profession.

The visit to Lausanne was indeed a time of testing ; for, as far as we could tell a most critical operation was necessary, and in father's feeble state of health it was almost as serious for him as for the dear patient. We all went together and took rooms near Dr. Roux's private hospital, Dr. Kelly very kindly meeting us there for further consultation.

The peace of mind in which mother was kept through all the suspense and apprehension on dear father's account, was most beautiful. She seemed to live out of herself altogether. Her every thought was for him, for us, for those around her. We could hardly get her to speak of herself, except to express the gratitude that continually overflowed her heart for all the tender care of God.

While in Dr. Roux's hospital, waiting for the examination, she wrote several little notes to father, who was too ill himself to remain with her. One of these has never left him since, and is among his most precious treasures. He gives me permission to copy it for you now, because it shows, as no words of ours can, her sweet selflessness and joy in God.

It was early morning, and she was all ready for the operation when she began this note. Unfortunately, other serious cases detained the surgeons, and there was long delay. For two or three hours beyond the time appointed she was kept waiting in what would have been to many an agony of suspense. But her one thought was for father, and she managed to send him by special messenger a few lines of cheer. I shall never forget their arrival, nor how he read them with flowing tears.

"Saturday, August 15th, 1903.

"9.45 a.m.

"MY OWN DARLING,—

"He led safely, so that they feared not.' Dear Geraldine would tell you that I have had a very good night and am resting happily in the Lord. I had a long, comfortable rest in bed, too, from six o'clock, when I woke, and now I feel so well.

"I do hope you, too, have slept, my darling. All is well, so do not be afraid for me. 'Let not your heart be troubled.' If only I could have spared you it all !

"Your ever fond

JENNIE."

"P.S.—11.25 a.m. Have not seen Dr. Roux yet, but—perfect peace."

Nothing seemed to disturb that deep joy and rest in the Lord. Speaking of this only yesterday, father said he had never known her to question the will of God in matters great or small, and added, sobbing, "She never thought that anything *could* be better."

The operation was not performed, for under the anæsthetic it was ascertained that surgical interference would probably do more harm than good. And so for almost a year matters took their natural course. There was much prayer, and all was done that could be done in the way of palliative treatment ; but it was impossible to check the steady progress of the disease. To our loved one had come the home-call. In an ordinary case, Dr. Kelly assured us, the sufferer would be bed-ridden and



THE LATE MRS. HUDSON TAYLOR.

helpless within six months; but such was her self-forgetfulness, dependence upon God, and entire devotion to others, that she kept up cheerfully until within two weeks of the end, and was bright and calm, writing letters, caring for the interests of the Mission, and thinking for those about her up to the very last, long night.

A telegram of sympathy from the Keswick Convention was one of the last things over which she and dear father rejoiced together. She had been thinking and praying much about the meetings, and almost the last letter she wrote was one that reached me there. I long that it might be to others the blessing that it was to me, coming from that loving heart already touched with radiance from the other shore.

"Chevalleyres,
"July 16th, 1904.

"DARLING GERALDINE,—

"Here in my quiet room I hope to bear you up next week among the thronging multitudes. I am learning lessons of the sweet power of helplessness and dependence, and perhaps you, too, are learning them, spiritually, in another way. Oh, that one had always been quite dependent in one's service.

"*'Leaning upon her Beloved'* is always *'coming up,'* and the restfulness and the guidance, the full supply and the deep satisfaction in Him, are all secured. May He enable us to seek big things for His glory.

"It will be lovely to see you here afterwards, if the Lord will; but I only live by the day now, not knowing what the next may bring; *'my times are in Thy hand:'* so blessed that it is so!

"You will well know the comfort that dear Howard is, and Amy, and dear father, all so loving and ready to spoil me in everything. So tenderly the Lord is dealing with us; there seems nothing to wish for, only to praise.

"Your ever loving
"MOTHER."



THE PENSION "LA PAISIBLE."

The spot where the Rev. and Mrs. J. Hudson Taylor have lived for the past three years. It is situated on Lake Geneva, Switzerland, near Vevey. The room with the bay window is the sitting-room. The room opening on to the lower verandah, middle window, is the one in which Mrs. Taylor died.

After that, a few more precious letters and hopeful messages, showing how her heart went out to loved ones far and near; a gift, her last gift to the Mission, of one hundred pounds that had just come to her from her father's will; a few days so peaceful and tender that those about her could not but feel the stillness and glory of a presence, to them unseen, reflected in those deeply shining eyes, that dear, pale, almost transparent face.

And then the end came suddenly. It was Friday of last week when I set out (the Student Conference at Ulverston being over) to come to her. News had already reached us that dear mother was suffering more than usual, but it appeared that the attack was passing off, as others had before; so that evening Mrs. Broomhall left her, compelled at length to return to London; and we met in Paris the next day. How little we knew what had been passing here during the hours of that long, sad night.

For toward midnight a turn came for the worse, and dear mother sank rapidly. Father and Howard watched beside her as the hours wore slowly on. In the mercy of God she was free

from suffering, and kept saying gratefully, "no pain, no pain." But the weakness was distressing, and little by little the difficulty in breathing became very severe. For about two hours at daybreak it was so terrible that she begged father to pray the end might come quickly, and he could not but cry to the Lord to take her to Himself.

And then He did. In great tenderness He cut short sufferings that might have been much prolonged, sparing her the weeks of distress my husband feared as usual in such a case. At eight o'clock on Saturday morning, July 30th, with her three loved ones near her, she passed through the dark portals into the immediate presence of the King.

"Who is this that cometh up from the wilderness, leaning upon her Beloved?"

"His left hand is under my head, and His right hand doth embrace me."

"He brought me to the banqueting house, and His banner over me was love."

Almost a week has passed since then. Dear father is wonderfully sustained. To us it is a daily miracle, for his life, so long bound up with hers, seemed as if it scarcely could go on without her. Day by day kind letters reach us, and at almost every mention of her he is moved to tears. But though heart-broken and desolate, he rests in the will of God, just living moment by moment on the faithful promise, "My grace is sufficient for thee," the last Scripture she quoted, adding a little later, "*He will not fail.*"

There is much more one might add, dear Mr. Howard, but this letter has grown long already.

Her solicitude for the highest welfare of those her influence could reach, passed on beyond the limits of life itself, and led her to write earnest, loving messages to be given when she was gone, to some for whom she was concerned. In the frailty and

suffering of last week, she penned these, among other lines, to speak when her voice was silent:—

"Live only for God and depend upon Him. May the Holy Spirit make the Bible full of light and blessedness to you."

"*'Thou wilt show me the path of life.'*"

A solemn resolve, darling, not merely a desire, to make the most and the best of every day for God; depending upon His teaching daily."

"Dear friend, as a loving last message I want to say, 'Consecrate yourself to God's service now, and you will always be so glad that you did.'"

J. E. TAYLOR.

Oh, to follow her, as she followed Christ.

Yours in His love and service,

M. GERALDINE TAYLOR.

Tibet, the Land of Long Desire.

(Concluded.)

THE Church of Rome sent missionaries to Tibet about 700 years ago, for when Oderic Forojuliensis, who has been called "the Apostle of Tartary," went to Tibet in 1330, he found priests working at the capital, and it is believed that this mission was founded early in the thirteenth century. From 1715 to 1719 a Jesuit named Desideri lived at Lhassa, and some Capuchin Friars were there at the same time and stayed for twenty-five years. In 1845 the priests Gabet and Huc entered Tibet from the north. It would seem that at this time there was no trace of the previous missions, and these travellers only got in by disguising themselves as lamas. Abbe Huc says they had hopes "of converting the Dalai Lama into a branch pope."

They were well received by the Tibetans, but were arrested by the Chinese and sent to Canton. In 1852 Abbe Krick entered from Assam, but could not stay. Two years later he returned, but was murdered by a chieftain.

In the same year, 1854, the Romish missionaries secured premises at Bonga, but were ejected in 1858. They were re-instated in 1862, but the people again rose and destroyed the mission premises.

The work was then removed to Yerkalao near the Chinese border, but in 1887 the lamas stirred up the people, burnt the station and drove the priests from the place and from every station they occupied on Tibetan soil.

At the present time there are no Roman Catholic missionaries in Tibet, though their bishop has a station at Ta-chien-lu in Western Si-chuen and one at Leh in Ladak.

The honor of being the first Protestant missionaries to the Tibetans rests with the Moravians, who have led the way in so many of the specially difficult parts of the mission field.

In 1853, Edward Pagell and Augustus W. Heyde were appointed as missionaries to Mongolia, and they intended to go by way of Russia and Siberia. The necessary passports were refused, however, and they started by way of India. Arriving at Simla in 1854, they attempted to pass through Tibet. This they failed to accomplish and so in 1856 they opened the first station at Kyelang in Lahoul, and nine years later a second at Poo in Kunawur, both being centres for missionary tours in the surrounding districts. By this time Jaeschke had joined the pioneers. He was a talented linguist and succeeded in mastering Tibetan, reducing it to form and producing schoolbooks, catechisms, hymns, tracts, Bible history, grammar and dictionary. By 1868 he had translated the New Testament and had begun work on the Old Testament when his health broke down and he had to return to Germany. The work has however been carried on and completed by Redslob, Heyde and others.

Leh, the capital of Ladak, was a much-desired centre for work, but the Rajah of Cashmere prevented their settlement, and mountain passes of 14,000 feet and more precluded frequent visits. Little by little, however, the

Lord who had sent forth His faithful servants and had led them to pray for this place, opened up the way for Mr. Redslob to settle at Leh in 1885. Dr. Marx also opened a hospital there which proved a decided success.

Space fails for a more extended account of this noble band of workers and of their present-day successors.

Writing in *Moravian Missions* recently Bishop La Trobe says: "The missionaries have the confidence of the Tibetans on both sides of the border. Poo is only two days' march from the frontier village of Shipke. So far into Tibet the missionaries frequently have been, and the villagers know that they have no intention of forcing their way beyond. The penalty for this would be cruel punishments inflicted by the Tibetan authorities on the inhabitants of Shipke for allowing a European to penetrate into the country." This point is 800 miles from Lhassa the capital. "More than 20,000 Tibetan Buddhists are settled around the mission stations in Lesser Tibet." There the workers are patiently preparing Tibetan believers for the preaching of the Gospel within the borders, when God's time has fully come.

The London Missionary Society's northernmost station in India is at Almora, and there Dr. Bullock and some of his co-workers have at intervals since 1890 preached the Gospel among the Joharis, a division of the Bhotiyas.

These people are semi-nomadic in their habits, moving their quarters three times a year. In the summer season they live at Milam, which is 12,000 feet above sea level at the foot of a mountain pass leading to Tibet. In the autumn they move to Munsiri, thirty miles lower down, and ere the cold weather sets in they are found in the plains at Tejam and Bageshwar. These people speak Pahari, which is a dialect of Hindi, but many of the traders also use the Tibetan tongue. They are nominally Hindus, but lean toward Buddhism. The missionaries believe them to be greatly superior to the Hindus in character and conduct.

The Scandinavian Alliance Mission, U.S.A., has a centre at Ghoom on the Jel pass, a short distance north of Darjiling and close to the Sikkim border. A group of eight or nine missionaries have been steadily at work here since 1892. The difficulties of the language having been overcome, they are now working among Tibetans and Bhutias, and the Tibetan-speaking tribe who come to Ghoom and Darjiling for trading purposes. They established a printing press there, which has produced the revised edition of Jaeschke's Tibetan New Testament, which was prepared by a committee at Darjiling and financed by the British and Foreign Bible Society. Members of this society are now living at various points on the Tibetan border, and like the Moravians they help the people and gain their confidence by teaching them better methods of weaving and other industries, whilst making the work of the Gospel their main business.

Miss Annie Taylor has for several years been living

alone at Yatong, a trading post on the Sikkim border, and preaching the Gospel, whilst she fulfils the conditions of foreign residence by keeping a store.

The Church of Scotland Mission at Darjiling is carrying on work among the Tibetan traders and others who visit the station.

The Christian and Missionary Alliance sent out three workers in 1892 with a view to work in Tibet. Messrs. Christie and Simpson studied the language in Peking and afterwards proceeded to the Kan-suh-Tibetan border, where they, and others who have joined them, have carried on a useful work to the present time.

As far back as 1877, the late Dr. James Cameron, of the China Inland Mission, took a journey in company with a young lama to visit the Tibetans in Western Si-chuen. He visited many towns and villages and got as far west as Litang, which is well within the border of Tibet. This town lies at a height of 12,500 feet above sea level. Its inhabitants are all Tibetans with the exception of about 100 Chinese. From this point, Dr. Cameron turned southward, visiting Batang, A-ten-tsi and Wei-si on his way to Bhamo. At Litang and Tai-ku, he found Roman Catholic priests at work, but since then they have been driven out of Litang. In 1885, Mr. Parker, and in 1886, Mr. Loughton, visited Kumbum and other places over the Kan-suh border, and put Scriptures into the hands of some who could read.

In July, 1888, Mr. and Mrs. Cecil Polhill (then known as Polhill-Turner) went to Si-ning in Kan-suh, where they carried on the regular work of the Mission among the Chinese, and at the same time tried to pick up the Tibetan language. In 1890, they spent three months in the house of a Tibetan and his wife, who gave them much help with the language. They went from this place to Kwei-teh, and rented a small and poor house for twelve cents per month! But they had many difficulties from the secret opposition of the chief.

In June, 1891, they returned to Si-ning, having seen no European for seven months.

After another visit to Kumbum and Lhabrang and a return to Lan-chau, where Mrs. Polhill had stayed, Mr. Polhill went alone to Sung-pan in North-west Si-chuen. As the people seemed very friendly, a house was rented and Mrs. Polhill joined her husband. (This station has more recently been transferred to our friends of the C. M. S.)

In July, 1892, a long-continued drought was attributed to their influence, and a very serious riot broke out, in which their lives were endangered.

Not long after this terrible experience, they returned to England for furlough, and whilst at home, Mr. Polhill was called to the leadership of the Tibetan Pioneer Mission, which had been founded by Miss Annie Taylor. He went accordingly to Darjiling, but after a time the band was dissolved, several of the men electing to accompany Mr. Polhill to Western Si-chuen and to become members of the C.I.M. It was then that the work of the Mission was commenced at Ta-chien-lu, about which Mr. Polhill wrote a few months ago, "After not a few years of discouragement

and difficulty, loss and toil, the outlook for Tibetan Mission work has changed most suddenly, bringing in a period of hopefulness, open doors, removal of difficulties, and prospect of yet more wonderful changes."

This station was closed for nearly three years after the Boxer outrages of 1900, but has been re-opened by Messrs. Sorenson, Moyes and Edgar, of the C.I.M. The attitude of the people has completely changed, and 150 or 200 merchants, teachers and others of the Chinese not only attend the services, but have asked to be enrolled as enquirers. Of course great caution is being exercised in testing these men ere any of them are received, for our brethren are alive to the danger of hypocritical profession, but it is a cause for praise that such large numbers are willing to be carefully and regularly instructed in the truths of God's Word. There are also a few Tibetans among this number and some show signs of being truly born again. It is planned to secure larger and more convenient premises for the needs of this hopeful and growing work. Mr. Polhill says that the Tibetan chief or king of the district is very friendly towards the missionaries. He lent them his summer residence for their holiday rest, and he likes to have them visit him. It is believed that one result of a recent rebellion of the lamas at Litang—twelve days further west than Ta-chien-lu—which was quelled by the Chinese is that the proud spirit of the monks is shaken and that missionaries will soon be able to enter.

We have written, in a fragmentary and disproportionate way, it is true, of the efforts of our own and other missions to give the Gospel of Christ to the Tibetan people, and now it remains for us to refer to the new situation which has been created by the dispatch of General Macdonald and Colonel Younghusband with an armed expedition into Tibet. When the first article of this series was written, it seemed likely enough that the Tibetan officials would agree to the British requirements and sign a new treaty in place of the one which they had ignored for so many years, and that in this way they would prevent the entry into Lhasa. They have not done so, however, and at the present time the expedition is actually in the forbidden city. This must be a great shock to the Dalai Lama and to the Pan-chen Rinpoche and his counselors. It will probably bring about a readjustment of power in the country and the recognition of some leader as responsible for the proper carrying out of treaty obligations. There is reason to hope that a further result will be the legalizing of the entry of foreigners into Tibet under certain regulations, and in this way it may prove to be the means which God is using to open the country to the gospel of His grace. Our hearts are sad when we think of the suffering and bloodshed which have taken place among the Tibetans, and we should pray that there may be no further fighting and that the largest possible measure of enlightenment and blessing may come to the land as the result of this expedition.

We trust that to some hearts, the fact of the opening up of Tibet to foreign intercourse may come as the call of God for personal service in the Gospel among her benighted tribes.

Tidings from the Provinces.

News Notes.

IN THE GIRLS' SCHOOL at Ning-hai, in Shan-tung, nine girls have professed conversion.

AT SIN-LIN, in the Shu-ting district, several families lately destroyed their idols.

IN SIXTY out of one hundred and seventy villages in the Ta-ning district in Shan-si there are resident Christians or enquirers.

MR. ADAM reports one hundred and twenty enquirers at Tsin-lin Chau, which place was opened four years ago as an out-station to An-shuen.

THE CITY OF CHANG-SHA, Hu-nan, has been formally opened as a treaty port. During the recent prefectural examinations in this city splendid opportunities were afforded for work among the scholars.

THE TRANSLATION of the Gospel of Matthew into the Chung-kia vernacular, undertaken by Mr. Samuel R. Clarke, has now been completed and printed. Prayer is desired that the circulation of this portion of Scripture may be blessed to the conversion of many of the aborigines.

IN REPORTING the baptism of ten men and seven women at Long-chuen, which has hitherto been worked as an out-station from Kan-chau, Mr. Horne reports that the work there has been encouraging from the commencement and that it is still expanding among the scholars in the hill country west of the city.

THE REPORT has been received of an anti-Romanist rising at Li-chuen in S.W. Hu-peh, resulting in the massacre of a Roman Catholic bishop and two priests. H.E. Chang Chih-tong, the viceroy of Hu-Kuang, has ordered the arrest of the murderers and has given the official ten days in which to accomplish it; failing this, the magistrates of Shi-nan Fu, the prefectural city of the district, will be punished.

FROM SIAO-SHI, SI-CHUEN, Mr. Barham sends an interesting item of news, which is encouraging in that it is another proof that the Chinese convert is not altogether lacking in initiative. Mr. Ho, a member of the church at Siao-shi, who is in charge of the prison, has commenced morning and evening worship among the prisoners. At present eighteen men attend the service. They are all provided with Bibles and hymn-books. Some of these men are condemned to death; but one of them is very clear in his hope in Christ.

WEST CHINA RELIGIOUS TRACT SOCIETY.—In connection with this Society, which is only one of the tract societies at work in China and but recently established, the report shows that upwards of 131,000 tracts and books were sent out during last year. This is an advance over the previous year's circulation of no less than thirty-three per cent. During the year 200,500 books and tracts were

printed and paid for, and the year closed with 165,000 tracts and books still on order. One new feature of the recent annual meeting of this Society in Chung-k'ing was the presence of English-speaking Chinese, one of whom desired to be enrolled as a member of the Tract Society.

A CHINESE AMBASSADOR AND CHRISTIANITY.—Without attaching undue importance to a testimony addressed by a Chinese Ambassador to an American audience, the following words of the Chinese Ambassador to the United States of America are not unworthy of remark. Speaking of the invasion of China by Western civilization, so long resisted by Chinese people, he said: "It is to this conservative people that the heralds of the Christian faith have come, and it must be frankly conceded that to them belongs the major portion of the credit for opening China's closed doors." These words not only refute foolish statements sometimes made, but show that the Chinese are astute enough to recognize the real effect of missions.

MR. COULTHARD, who recently visited Wen-chau and the stations in Cheh-kiang occupied by the German China Alliance, associated with the China Inland Mission, reports that he was greatly impressed with the evidences of the steady growth of the work in the district, as also with the devotion and earnestness of some of the Christians. Since he was last there, about seven years ago, the number of converts in the fellowship of the Wen-chau church has increased from about 400 to 800. In Song-yang the membership has been trebled, while in Long-chuen there are now eight times as many Christians as there were when he last visited the city.

IN THE CITY of Kuang-uen, Si-chuen, which is said to be a specially idolatrous city, a woman recently burned all her idols and her ancestral tablet at the grave of her deceased husband, who during his lifetime forbade her destroying the idols. When she became released from his yoke she embraced her earliest opportunity of giving effect to her long cherished desire. The position of women in China being what it is, it is not often easy for them to follow their convictions when they are out of harmony with those of their husbands. When the question of believing the Gospel is involved, it is frequently a choice between home and religion. The lady workers of the Mission who carry the message of salvation to the homes of the women have a special claim upon our prayers, for they have great difficulties to face in the prosecution of their work.

MR. STARK, writing from Shanghai concerning the progress of the work on the field, says: "I regret to have to report that nearly the whole of Eastern Si-chuen and part of Shen-si are threatened with a terrible famine in consequence of prolonged drought. From Wan-hsien we learn that no rain had fallen for twenty-seven days; there had been nothing but a blazing sun day by day, giving a tem-

perature of 103 in the shade, so that the crops are nearly all dead. The price of rice had gone up from 900 to 2,000 cash for a *teo*. A fast had been proclaimed, and for three weeks it was impossible to buy meat, fish or fowl. For a fortnight even an egg could not be purchased. From Nan-pu and Pao-ning we have heard that every day there was a scorching sun and high, burning winds, and that the crops were either dying or dead. The following extract from a letter received from Mr. Moodie will help you to understand the condition of things in the district of Han-chong, in Shen-si. Our brother writes:

"Great distress prevails here because of continued dry weather. The rice has not been planted, and the condition of things is very serious. The people are exhausting their resources to bring the desired rain. Daily the streets resound with the beating of drums and clanging of cymbals, and the water-dragon is carried in procession. Sometimes the main feature of the procession is an idol carried in an open chair. One day it was a dog! Still the skies are blue and the sun is mercilessly hot; or, if perchance a cloud or two arise, it is only to awaken hopes which are doomed to disappointment. Meanwhile, many are doubtless perishing of hunger, for the price of food-stuffs has trebled, and the prospect is exceedingly dark."

"Thus you will see the situation is very grave indeed. The results which would accrue from a famine so extensive and severe as that which would seem almost inevitable are too awful to contemplate, and we trust that God in His mercy has, in answer to prayer, at least in some measure averted the calamity by sending copious rains."

Ho-nan.

CHEN-CHAU.—"During the second moon, the annual 'Tai Ho Ling' temple festivities were held, and thousands of people flocked from far and near to worship the first ancestor of the human race, whose head is supposed to be buried in the temple grounds. We received at least ten thousand women visitors during the month, and Mr. Uang had equally as many men in his front guest-room and chapel; while our extra doorkeeper at the women's entrance must have preached to hundreds of men daily, for every fresh crowd of women came attended each by her husband or son. Our Christians helped us most willingly during the rush of visitors, and Mr. Malcolm kindly sent his evangelist from Tai-ho, who rendered very efficient help. During those busy weeks, to secure a quiet hour from 7 to 8 a.m. for Bible study and prayer we locked all doors of entrance. We felt that with so much preaching, time must also be secured for the spiritual need of the individual worker. God richly blessed our meetings to ourselves as well as to the natives. At mid-day we again locked all doors to secure quiet and rest for meals, but even with all our care, the throat of each speaker gave out in suc-

cession, and when towards the end of the month rain began to fall, sending the people back to their homes, we felt glad of the lull, for the crowds had been thronging upon us from early morn until late at night.

"A large number of Gospels have been sold and not a few who heard the Gospel from us last year told us that they had not worshipped false gods since. When asked why they again came in at this temple feast, they replied, 'We wanted to see all that was going on, and also to hear once again the Gospel story.' Will you please pray that the widespread sowing of the seed may yet bring forth an abundant harvest."—(Miss) B. Leggat.

SI-HUA.—"I should have liked some of my many intercessors to have heard the story of one of our leaders with regard to the threatened drought of last month. I had suggested that a Monday be observed as a day of fasting and prayer for rain. This old man went back to his country home and started the day going from village to village with a gong, and after assembling the inhabitants asked them if they wanted rain to kneel together while he pleaded with the God of heaven to give them their request. The people were all raw heathen, but almost without exception, he told me, they willingly came out and did as he directed. He arrived home faint and weary late in the day, and his housekeeper, an old aunt, had prepared gruel, but he felt he could not take it lest he should break faith. The next day a hot dry wind blew and after breakfast he started in another direction. The unpromising wind made the people ridicule, but he held on all day, meeting with willingness to pray in some. On the Wednesday he started another round, but before night he had to return owing to the heavy rain. As he passed each village in the soaking rain and quite wet through, the people all came out calling out—'God has heard your prayer—He is good—The Gospel hall people have much merit.'"—(Miss) I. Wilkins.

Kiang-su.

YANG-CHAU—"A few months ago we opened an opium refuge in Yang-chau, to which men could come to break off the habit of opium smoking. This work has been much blessed in the province of Shan-si, and we trust the Lord will grant equal blessing here. Already two men have been cured, and after being with us a month, returned to their homes with a good knowledge of the Gospel. One of them, a young lad of seventeen, has been coming to the services of the church ever since, and last Sunday he made public confession of Christ, and was enrolled as a candidate for baptism. The other has gone to live in a city in the far north of this province, and we have not the same knowledge of him, but we have heard that he still abstains from the opium. There are four men in the refuge at the time of writing."—A. R. Saunders.

TAI-HSING.—"It is just ten weeks since I came here and since that time we have had delightful opportunities of telling

the Gospel. While there are not such large numbers coming as at first, still there have been those, each day, who have listened with apparent interest to the message. There are several who profess to be sincere in desiring to follow Jesus, and we wait with interest to see the 'fruits meet for repentance' brought forth.

"I had a visit from seven ladies from the *ya-men* one day, and they stayed for nearly three hours, during which time it was my joy to again tell them the glorious message of salvation.

"We have been praying specially that God would open 'homes' to us, and we do praise Him for answered prayer. Our neighbors, for some reason, do not visit us much, but even there God will conquer."—(Miss) A. Henry.

Gan-hwuy.

TAI-HO.—"I have just returned from my first itineration out alone. I went out planning to stay two weeks and when the time was up was ready to stay longer and am now looking forward to the time of going again. At first it was hard, but having put my hand to the plow I was not going to turn back. The village I visited is thirty or more miles from here and two of our church members live there. The families who were ready to come to morning and evening worship, while I was there, could be counted on one hand. The rest of the village is divided between Roman Catholics and heathen. The Roman Catholics have a strong hold on the people. Their policy is to get hold of the children and they are now feeding a large number. And why should not the poor people be Roman Catholics to have their children fed and taught to read! Especially as the heavy rains of last year spoiled so much of the wheat and a great many people have nothing to eat in their homes. We hear of distress everywhere and numbers of suicides. Many of the people in the north of the province are moving southward, as those who have wheat will not sell and there is nothing for them to eat.

"A sister of one of the children in Mrs. Malcolm's class was tied to a tree and beaten to death the other day by her father, and as she had no mother-in-law's home, in other words was not betrothed, no one interfered. And does it not say in the sacred edict that parents have all control over their children, both to give life and to take life? There have been a number of awful things happening lately. Just on Sunday, a neighbor stripped his wife and beat her and she took opium to have her revenge—a common occurrence. We were called in and gave four doses of medicine before it was effectual. They did not so much want to save her life, for they all said they did not like her, and her husband said he did not care as he had the money to buy a younger one, and one who would not be quarrelling all the time. But they were afraid if she did die in that way that her family would make him responsible for the death and it would cost him thousands of cash. It is quite a humiliation for them to come to the foreigners for such help, as they keep a large medicine shop."—(Miss) Edith Rowe.

Monthly Notes.

ARRIVALS.

August 23rd, at Vancouver, Mr. and Mrs. James Lawson and child, from Shanghai.

DEPARTURES.

June 27th, from Shanghai, Mr. H. S. Conway and child, and Mr. and Mrs. Arnott and child, for Australia.

September 5th, from Vancouver, Miss H. Carr, for Shanghai.

BIRTHS.

June 5th, at Ping-liang, Kan-suh, to Mr. and Mrs. W. Hagqvist, a daughter (Hedvig Margaretha).

June 20th, at Pao-ning, Si-chuen, to Rev. and Mrs. W. H. Aldis, a daughter.

June 22nd, at Kuan-hsien, Si-chuen, to Mr. and Mrs. J. Hutson, a daughter (Edith Mary).

July 2nd, at Shanghai, to Mr. and Mrs. M. Hardman, a son.

MARRIAGES.

May 2nd, at Uin-nan Fu, Mr. B. Curtis Waters to Miss McInnes.

June 21st, at Shanghai, Mr. E. G. Bevis to Miss J. E. Kidman.

Recent Baptisms.

SHEN-SI—

Yang-hsien	1
Lan-tien	8
Chen-kia-ku	10
Mei-hsien	8

SHAN-SI—

Yu-u	6
Lu-cheng	1
Ping-yang	3

HO-NAN—

Fu-keo and out stations	12
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KIANG-SU—

Shanghai	3
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SI-CHUEN—

Ta-tsien-lu	4
Chen-tu out-stations... ..	2

KIANG-SI—

Yuh-shan	13
Yang-keo	5
An-ren	1
Long-tsuen	17
Kih-an	8

GAN-HWUY—

Ning-kueh out-stations	20
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CHEH-KIANG—

Ku-chau out-stations	23
Shao-hsing and out-stations ..	38
Sin-chang	6
Wen-chau and out-stations ...	15
Song-yang	5
Long-tsuen and out-stations ...	6
Tai-ping and out-stations ...	20
Chang-shan out-stations... ..	9
Sien-ku and out-stations... ..	15

HU-NAN—

Nan-chau out-stations	13
Chang-sha	1

Editorial Notes.

MONTHLY TEXT— *"I am the first, and I am the last, and beside Me there is no Saviour."*—Isaiah 41:6.

THE Rev. F. A. Steven, who has been laboring in our midst for some six months, returned to England in July to join his family there. He is now with his wife and children at Axminster, in Devonshire, and will remain there some time longer. It is our hope that Mr. Steven will return to us in the not distant future to resume his service in holding meetings in behalf of China; but we are not able to say just now when this will be, as Mrs. Steven's health is far from what we might desire it to be. Will our friends remember this beloved family in prayer, specially asking that Mrs. Steven may be strengthened by the Lord, and thus be prepared for the service which she too, desires to render to the Mission in these parts.

It has seemed desirable, in order that the Mission, as such, might have the right to receive bequests and to hold property, to secure its incorporation in the States and Canada. This has now been accomplished, so far as Canada is concerned, articles of incorporation having been prepared by Mr. O'Brien, of our Council, and having been recently approved of by Judge Morgan, of Toronto. As soon as possible, a similar incorporation will be secured in the State of Pennsylvania. We are glad to make this announcement, as we have no doubt that it will give our friends the feeling, more than ever, that the Mission is securely and permanently established on this continent.

A conference of leaders of missionary work in Sunday Schools and Young People's Societies was held in New York City in 1901, and a second conference was held at Silver Bay, Lake George, in 1902. As a result of these gatherings there was organized the Young People's Missionary Movement, now having its headquarters at 156 Fifth Ave., New York City, with Mr. Charles V. Vickrey as Corresponding Secretary. This Movement is seeking, by means of a Bureau of Information, and by Missionary Conferences at well-known centres, such as Winona Lake, Ind., Lookout Mountain, Tenn., and Silver Bay, Lake George, New York, to awaken and sustain interest in the evangelization of the world, and to help men and women outward into the regions beyond. Knowing several of the men who lead the Movement, and knowing something of its methods, we are glad to commend it to the sympathy and prayers of our friends. We trust it will be much used of God as one of the potent factors now making for the speedy evangelization of the world. The leading article in this month's issue was written by the President of the above Society.

We often think that residence in one of our Mission Homes, if external evidences could be effective in such a case, would be a certain and final cure for infidelity, for not a day passes in our work, but God directly and remarkably answers prayer. As all know, for one thing, we are peculiarly dependent upon Him for temporal supplies, having taken the position that we will not make our needs known, that we will make no solicitation for funds, and that we will wait upon God, and upon God alone, for the supply of every temporal need. And this is our practice. What then is the result? Prayer answered, and every true need supplied! So it has been, in the history of our work on this continent, for fifteen years; and so it is to-day. With ever-increasing needs, with two Mission centres now instead of one, with more home-workers and more missionaries

than ever, with higher cost of living than formerly, both at home and in China, the supply still comes, for the prayers are still breathed and God is still faithful. And this is not chance, "a fortuitous concurrence of events," it is a daily miracle, the abiding proof that just beyond the skies above us are God and Christ, and that it is no vain thing to wait upon the Father, in the name of Christ. Let us be of good cheer, then, God careth for us! And if any doubtful soul reads these lines, let him be of good cheer also, for beyond a doubt, One sits upon heaven's throne, who is the living and true God, and who can be trusted to perform all things that life may need, whether these be great or small.

One of the most terrible evils of a great war such as is now going on between Japan and Russia is the effect it has upon the mind and spirit, in the lessening of that regard which men should have of the value of human lives. The daily newspaper suits the natural man, who is always interested in the new thing, whether it be good or bad, by bringing to hand the latest intelligence from all parts of the world, and the practice of reading frequently such news, including war bulletins, becomes to many almost a necessity, unless life is to lose its interest and become tame. Hence, many people come gradually and unconsciously to prefer news to lack of news, even though news may mean the sorrows of war; and hence, also, as a war goes on, what first shocked and appalled ceases to affect. But no Christian should ever yield to this spirit. They should remember continually that these soldiers, who become simply units of fighting power in men's sight, are in God's sight precious souls for which Christ died, and that each soul is of infinite worth. We feel impelled to suggest to our friends, therefore, to seek the power of the Spirit, as the present war progresses, that the mind may be kept sensitive, and the heart full of compassion, so that none of us may forget how terrible a thing war is and what infinite sorrow and loss it entails upon human lives. This will make possible a ministry of prayer for the Japanese and Russians, at this time, which they sorely need, and will keep our own souls in a right attitude before God.

Our Friends will be pained to learn that Miss Mariamne Murray, who has been for so many years in charge of the Ladies' Training Home at Yang-chau, China, was seriously injured in the railway accident at Sintaluta, on the Canadian Pacific Railway, on the 1st inst. She is now in the hospital at Calgary, where she is receiving every possible attention and care. Miss Murray had been in England on furlough and was returning to China, having visited the Mission centres at Philadelphia and Toronto since landing in this country. She left Toronto on Tuesday, the 29th August, expecting to connect with the *S.S. Empress of China* at Vancouver, sailing for China. Mrs. Stott has gone to remain with the beloved sufferer as long as may be necessary, as it will probably be a month or more before she can be moved. Miss Mary Coombes, who accompanied Miss Murray, was uninjured. The deliverance from death of both was marvellous and we praise God for the spared lives. The latest tidings from Miss Murray were favorable, and we are assured that there will be a volume of prayer ascending for her speedy restoration to health and to the important service that awaits her in China.

CHINA'S MILLIONS

Unceasing Prayer.

NOTES OF ADDRESS BY MR. H. W. FROST.

THE passage of Scripture which is in my mind to speak from is that found in the fifth chapter of the first epistle to the Thessalonians, and the seventeenth verse, "Pray without ceasing." And as I speak concerning it, may I remind you that this is the commandment of God, the God who knoweth our need, the God who expects in speaking to be obeyed, the God who does not speak lightly or without reason. It is this God who speaks to you and to me, and says, "Pray without ceasing." I think that if we stop to ponder over the Word, that we shall see that there are, at least, three reasons which may have been in the mind of God, and which, as it were, form the reasonableness in His giving us such a command.

The first reason, I think, is this, that prayer is an absolute necessity. We are told to pray because it is necessary to pray. One cannot live a true life without prayer. It is true that one can exist without praying; but such is not *life*, as you and I know very well. When we come into Christian life and experience we find out, perhaps through bitterness of heart and soul before we finally learn our lesson, that, while it is possible to live, in the sense of existing, day by day without prayer, it is absolutely impossible to live, in the sense of fulness of life, without prayer. Our souls need prayer. Our souls cannot grow without prayer. Our souls can have no power with God or with men without prayer. Our souls can never rise to the higher, the better, the gladder, and the freer things of life without prayer. Take prayer away, and the soul sinks low and clings to earth, rather than rising and soaring to heaven. Take prayer away, and one becomes independent of God, of His goodness, and of His greatness. Therefore, take prayer away, and fruitfulness at once ceases, and the blessing that one may be to God and to men at once comes to an end. But add prayer, and what have we? Why, we have God, and all that God can make possible in and through a human life. A life, therefore, that is without prayer is a lost life, for it is only a life that is full of prayer which is a life invested for time and for eternity to the glory of God our Father, and the Lord Jesus Christ our Saviour. Let me illustrate. I was reading not long ago about a man who had been converted in middle life. He had lived out the best part of his life as a man who did not know God and who did not love and serve the Lord Jesus. But at last, thank God, he was saved. Shortly after this, however, he fell sick, and the sickness proved to be his last. Thus, he drew nigh to death. While he was in this condition and while he was resting quietly

for a time in the room where he lay upon his bed, his relatives were keeping watch beside him, in the room next to the one in which he lay. Suddenly, these friends were startled by the cry that came from the sick man in a bitter wail: "Lost! lost! lost!" His relatives ran to his side and asked him, "What do you mean? Have you lost your confidence in God? Are you afraid that your soul is lost?" "No, not that," he replied, "not that; but my life! my life! my life! lost! lost! lost!" And, friends, in the light of this holy Word, I am here to say that that man was right—not wrong. His soul was saved, but his life was lost, and that never to be regained, no never. And I am here to add, in the light of this holy Word, that the life—however sweet it may be otherwise, however great it may be otherwise—the life that is lived without prayer is a lost life; it is lost to God, it is lost to its fellow-men, and it is lost to its own self.

The second reason which I would give why God said, "Pray without ceasing," is that prayer is an infinite privilege. It is trite to say such a thing as this. We all know that many Bible readings have been given upon the subject of "The Privilege of Prayer," and that many sermons have been preached upon the same subject. And no doubt there are those here with whom the thought is a very familiar one, from the one standpoint and the other, as well as from the standpoint of experience in the practice of prayer. We are all agreed, therefore, that prayer is a privilege. But I ask, just now, not what our theory in the matter may be, but what our practice is. The question is, how much time are we actually giving to prayer? Is there a half sigh when we come to the hour of prayer, and is there a real sigh of relief when the hour of prayer is finished? Is prayer, after all, counted more of a duty than a privilege? Or, is it with eagerness at the time of prayer that our spirit leaps upward to the throne of grace and seeks to lay hold upon God and prevail with Him? Let us be honest in the matter, and by such a test, let us discover to ourselves how much we value prayer and how much we count it a privilege. Suffer me to remind you and myself that there is a day coming when we shall stand before the judgment seat of Christ, when those eyes that are like the flame of a fire will look down into these lives of ours, and when the One with whom we have to do will ask, by the testing of facts, not theories, how much we have considered prayer a privilege. And as we live in the light of that day, let us understand that no privilege

is greater, because it is in prayer that we discover God and the wealth of our inheritance in Him; it is in prayer that we come to know the splendid possibilities that are before us as children of God; it is in prayer that we find how to deal with the great crises of life; it is in prayer that we find that there is nothing too little to bring to our Father—God. In short, prayer becomes the sum total of a life rightfully lived, for, as we learn to bring prayer into everything, we also learn how to turn everything into prayer, and it is thus that we finally bring into practice the holiest spiritual experience that anyone may have, namely, that of living in the presence of God and of maintaining unbroken fellowship with Him. Suffer me to illustrate this from the life of the Rev. J. Hudson Taylor, the founder of the China Inland Mission. Most of you know how wonderfully he has been used of God in the evangelization of China. As he has continued to pray through all the years of his saintly life, God has thrown the doors of China's closed provinces open before him, one by one, and thus anew all the world has learned what great things prayer, offered in the name of Christ, can do. But let me tell you that Mr. Taylor is not one who has reserved his praying for only the greatest things in life, for this man of God has been so simple and childlike withal, that he has not hesitated to pray over what men would have called the barest trifles of life, for I have heard him say that he has not hesitated, when there was need, to ask God for a pin. In other words, Mr. Taylor, with many more of God's saints, has learned that to pray is as great a privilege as it is to breathe, and that the practice of the prayer-life becomes as natural as breathing. To such, praying without ceasing means praying about everything, the little things in the first place, and the greater things in the second place, so that life becomes one long prayer. And what could be a higher privilege than this, since this means that life becomes one long abiding in God.

But lastly, we learn from this word, "Pray without ceasing," that prayer is a solemn responsibility. Did you ever study the intercessory prayer of Christ, as recorded in the seventeenth chapter of the Gospel according to John? If you have, you have noticed this, that Christ says there that His intercession at the right hand of the Father is not for lost sinners, but for saved saints. Upon that passage of Scripture and upon other similar passages, we may base the truth that Jesus intercedes only for His own. But does this mean that the world must go unprayed for? By no means; for that same Jesus who gave Himself for the world on Calvary's cross, sent the Holy Spirit to you and to me that we, with the Spirit, might intercede for those who know not Christ and are lost. As a consequence of this, we have the teaching in the first epistle to Timothy, in the second chapter: "Exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men." In other words, God, in the mystery of His divine authority and counsel, has laid upon us as Christians the sacred responsibility of interceding, in the Spirit, for all men, and particularly for those who know not Him. When you and I shall awaken to the fact that the world is unconsciously waiting for those who know God and Christ to bend the knee in

its behalf, prayer will be more than a privilege to us, it will become a solemn duty. Then, there will be something lying upon our hearts so heavily, that we must pray. As the hours of day pass by one by one, even though we may be busy in our work, the fire will be upon the altar and the flame and incense of our intercession will be rising upward moment by moment; yea, and in the night season also, when the body would fain enjoy its needed sleep, there will be times when the burden upon heart and soul will allow of no rest until rest has been found in pleading for those who know not God. Thus day by day and night by night we shall keep our watch with God, ever remembering that there are weary ones this world around dependent upon our prayers and waiting for them. And oh, friends, I plead with you, not only for your own soul's sake, but also for the whole world's sake, that, as never before, weak as you may be, little as you are, absolutely nothing as you must ever be, to hide yourself in the great life of Jesus Christ, and to give yourself over with utter abandonment to the Holy Spirit, that you may learn how to plead prevailingly for those who lie in the Wicked One and thus need Christ's touch of redeeming love. I see an inland city in China and a lone missionary there. He has labored for years and the people are hard of heart, for they will not hear. The man is almost discouraged. He has come far from home, and he has given his whole life to these heathen to whom he is preaching, and there is almost no result. But I watch him a little longer and I see his face brighten, for lo, there is a new look of intelligence in the faces of the people, and behold, one after another is falling upon his knees, confessing his sin, and coming to the Lord. And I ask, what is the cause of the change that has taken place? Let me tell you. Over there in the homeland, a poor, sick woman lies upon her bed with a map of China before her. She has followed the work of various missionaries and comes at last to think upon that lone worker in that inland city. How she longs to help him. But this she cannot do, in usual ways. She cannot go to his side, for she is bed-ridden, and she cannot minister to him, for she is poor. There is one thing however, that she can do; she can pray. And so she gives herself to prayer in behalf of that worker and of that city. And He who keeps watch above over His saints hears and answers. And the result? Why, just what we have seen, the blessing flowing out from the heart and hand of God, because a saint has prayed. Beloved friends, in the secret place of the Most High God, we shall find our power. And since the world needs that power, it is our solemn responsibility to dwell under the shadow of the Almighty and to pray without ceasing. May we not then, as a result of this meeting, come softly, once more, to the feet of Jesus, and look up into His dear face with the old question upon our lips and with a new meaning in our heart, and say, "Lord, teach us to pray."

Prayer Did It.

Every missionary biography tells the same story; prayer has been the preparation for every new triumph; and so if greater triumphs and successes lie before us, more fervent and faithful praying must be their forerunner and herald.—*A. T. Pierson.*

Information For Candidates.

PERSONS in North America who desire to make application for membership in the China Inland Mission may address the Secretaries of the Mission, either at Philadelphia or Toronto.

Candidates, on applying to the Mission, are urged to do so in a spirit that seeks to realize the solemnity of the step taken, and only after much prayer that the Lord may guide to such a conclusion in the case as will be for His glory.

It is desirable that the candidate, when application is made, should make in writing a full and frank statement, giving such an outline of life and service as will include, besides the name and address, the age, the occupation, the general physical condition, the degree and kind of education, the time and manner of conversion, the opportunities realized for systematic Bible study and for active Christian service, the length of time that service abroad has been in mind, the motive for offering for work in China, any obstacles which may exist, and such further particular information as may help to give a full and clear view of the case of the applicant.

Upon the receipt of such a letter of application and explanation, the Secretary applied to will begin correspondence with the candidate. With the first letter, usually, he will forward certain books for reading and study, and afterwards he will send various papers to be read and filled out. A medical examination by some reputable physician, (the family physician preferred), will be required, and also the names of a number of Christian friends, to whom private reference may be made concerning the life and character of the person applying. Candidates will be asked to bear in mind that in so important a matter haste would be out of place, and they will be expected to give the Mission ample time for prayerful and careful consideration over each step taken.

If the correspondence proves satisfactory, the candidate will be invited to one of the Mission Homes, to take up residence there for four or six weeks. The object of this will be threefold: to give the candidate better opportunity of acquainting himself with the work of the Mission at home and in China; to give the Director and members of the Council the privilege of personal acquaintance with the candidate and of fellowship with him in conversation and in

prayer; and to allow of a test being made of the candidate's ability to study and learn the Chinese language. A conclusion will be reached only after such a visit has been arranged for and obtained, at which time the Director and Council will review the case in full, and come to such a decision concerning the application as seems right and best. A second physical examination by the Mission Physician will be had soon after the candidate's arrival at the Mission Home. Of course, if this examination should be unfavorable, further residence in the Home would not be necessary.

In the case of the acceptance of the candidate for service in China, he will be expected, in general, to return to his former place of residence and to his former occupation, and there to abide until God answers prayer, directly or through the Mission, for the funds necessary for his outfit and passage. It will only be when several candidates have been accepted, and separate parties of ladies or gentlemen can be thus made up, and when also funds are in hand to cover all expenses for sending such forth, that the outward journey will be arranged for. In the meantime the candidate will be expected to witness for Christ and China in the place of his sojourn as he is able, and to wait patiently for that answer to prayer for funds which in due time will surely be granted if he has been truly called of God for service abroad.

The China Inland Mission accepts ordained men, men and women evangelists, medical men and women and trained nurses. In the case of persons offering who are engaged, it will be required that offers of service be received from both parties, that both be accepted before either goes forward to China, and that marriage be deferred for at least two years after the arrival of the one who goes to the field last. The last-mentioned rule has been adopted after a number of years of experience, and has been established in order to secure what are believed to be the best interests of the missionary as well as of the Mission, the unmarried life on the field giving unhindered opportunity for acclimatization, for the learning of the language, and for engaging in preparatory evangelistic service.

The following are among the needed qualifications for service in China in connection with the China Inland Mission:

A sound and healthy body.

At least, a good English education.

A retentive memory and adaptability for languages.

Soundness in the faith, and accurate knowledge of the fundamental truths of Scripture.

Experience and zeal in Christian service.

A sympathetic spirit and a willingness to take an humble place.

Ability to have fellowship and to live happily with those of different views and tastes.

Love for communion with God and the study of the Word.

A life surrendered to God and controlled by the Spirit.

A restful trust in God for the supply of all needs.

A cordial acceptance of the principles and methods of the Mission.

The Mission will be glad to hear from any persons who desire to offer to it or to enquire further concerning it. Pamphlets and books, stating the principles of the Mission and giving an historical review of its work in China, may be purchased in the Mission offices. A current review of the service of the Mission may be obtained by ordering the monthly periodical, CHINA'S MILLIONS.

China Inland Mission Prayer Union.

The above is an organization formed to secure prevailing prayer for the Mission and China. It is hoped that all candidates will become members of it. No pledge as to frequency of prayer is required, though it is desired that prayer should be offered daily. The objects of prayer are condensed into four petitions:

For all Missionaries and Native Helpers in China;

For the Missionaries and Native Helpers of the China Inland Mission;

For the millions of China, that many may be saved and sanctified;

For more laborers in China, native and foreign.

Application for membership may be made to the Secretaries of the Mission, at the Mission offices, when cards of membership will be forwarded to the name and address given.

"Lord, teach us to pray!"

The Chinese at Fair and Market.

BY REV. F. A. STEVEN.

THE markets of China are always full of interest to a stranger, for they assemble together not only all the commodities of trade, but also many of the varied types of man and womankind in the district. The "teeming" multitudes of China are not in evidence as one journeys along the highroad, although even here the frequent passage of coolies and merchants, scholars and officials, priests and beggars gives some indication of the hidden multitudes in the villages behind the hills. It is at the market towns, however, that one meets the crowds and wonders how such numbers can be gathered from the sleepy little hamlets and clan homesteads that he has been passing on his journey. These markets are usually held at intervals of three or five days, though in some places they fall on alternate days. In cities there is the regular daily street-selling, and a fair or great market twice a month or oftener. In Ta-li Fu the second and the sixteenth of each moon were market days, the one being spoken of as "great market" and the other as "small market."

In addition to these frequent and regular village markets, and the less frequent and more important city gatherings, there are annual fairs held in many places, to which people gather from long distances. As in our own land, pleasure is combined with business at the fairs, and so there are booths for conjuring, sometimes a theatre, and always the horoscopist and other fortune-tellers, with the ubiquitous quack doctor and tooth-puller. At the *San-yueh-kai* or "third-moon-market" held each year on the hillside near Ta-li Fu, numbers of Tibetans come down from the borderland, bringing mules and ponies for sale. Others bring loads of sticks, bark, twigs, leaves and roots of trees and shrubs, which are supposed to be useful for medicine. Among the minor products of Tibet which we saw offered for sale, were dried mushrooms, all edible, though there were half a dozen varieties that a European would shrink from with dread; musk, sometimes genuine; gold from the beds of mountain streams;

bears' paws, a specific for strengthening the wrists of aspirants in the official archery trials; and dried venison. Yak butter of ancient date and strong odor was also to be met with at times. The picture of a fair in the province of Si-chuen, which we reproduce on the cover, gives a very good idea of the scene at one of these great annual gatherings of trade and pleasure. Here are the groups of peasants gathering to the centre of attraction, and the theatre and the quack doctors' and fortune-tellers' tents may also be seen. The larger picture by Dr. Edwards carries our attention away to the north of China, and to the province of Shan-si. This is an excellent representation of a northern horse fair, or rather of that corner of

the large fair ground devoted to the sale of horses and mules. Incidentally the character of the buildings and the dress of the country-folk are illustrated in this picture.

The third picture which we print calls for a more detailed description. It represents one of the large market buildings which have been opened by the municipal



THE SHANGHAI MARKET.

council of Shanghai. It should be understood that this council is an elected body, representing the principal nationalities to which the foreign residents in the Shanghai international settlements belong. The excellent sanitary, police and other municipal arrangements of the council have given rise to the proud title of "The Model Settlement." The market accommodation and regulations are as efficient as they well can be, and improvements are quickly introduced when necessary. The coolies who carry loads to market are not allowed to enter the settlement until a fixed hour in the morning. Without this rule, the desire to be first on the ground and to get the best location—outside of the rented stalls—would lead them to come to market soon after midnight, and the noise would disturb the streets along their route. The business must all be concluded and the goods taken away by eleven a.m. and then the refuse is cleared away and the concrete pavement is washed down with a hose.



Photo by.

A HORSE FAIR IN NORTH CHINA.

[Dr. Edwards.]

The supply of provisions in these markets is excellent and in larger variety than in many city markets at home. The purchasers are principally Chinese, as it is the custom for the cooks in foreign houses to make all purchases of provisions. Good beef and mutton may be bought at 5 to 7 cents (gold) per lb; fowls at about the same rate—live weight; ducks about 20c. to 25c. each. Wild fowl of many kinds and also musk deer, and occasionally wild boar, are brought to the market. Among fish there are turbot, soles, cod, ling, mackerel, sharks, and various other sea-fish, and also perch, trout, and many varieties of carp. These latter are usually brought to market alive, in large wooden troughs filled with water. The vegetables include almost all the varieties that are common at home and also many that are not found in the West. Such for instance is the "white vegetable," which is of the lettuce family, but as large and solid as a cabbage. The arrowroot and the lotus root are very common, and so also are the sweet potato, and the brinjal or egg-plant. Among the imported fruits are bananas, pineapples, mangoes and lemons. The native fruits include oranges of several kinds (always sold by weight, as also are bananas), peaches, apricots, a few kinds of plums, cherries, strawberries, *pi-ba* or loquat, *li-chi*, *yang-mei* or arbutus berries, melons of many kinds, persimmons, pears, apples, grapes, pomegranates, shad-docks or grape-fruit, tomatoes and others. Fresh milk and butter are obtainable and ice is manufactured by a company. Thus it will be seen that the markets of

Shanghai and other foreign ports of China provide a good supply and a large variety of all kinds of food, but it is far otherwise in the interior. The difficulties of transport and the fewness of the purchasers for such articles at interior cities prevent the bringing of fresh food products from any great distance, and in some of the smaller places the variety to be obtained is often very limited, though the quantity may be abundant.

"Asking How to Pray."

LIANG-CHAU, KAN-SUH, April 19th.—"I have just returned from a ten days' visit to the country. I went first to Shuang-chin-tsi, a good fifty *li* (seventeen miles) from the city; it is the home of our cook, and he went with me. I also took my woman. The women received me very kindly on our arrival. The next day was terribly windy, and at night it snowed quite heavily, but for all that, from early morning until dark, I had crowds of men, women and children. They remembered Mrs. Belcher, who was there some few years ago, and thought she had come again. I stayed there until Saturday, the people every day coming in larger numbers. I also visited several houses, one day being driven in a large farm cart drawn by a cow. It was a new experience, steady and safe, but terribly slow: we could have walked much quicker. I was pleased with the earnest way in which some of the women listened and questioned me, asking how to pray."—(Miss) A. MELLOR.

Itinerating in Hu-nan.

BY MRS. F. A. KELLER.

THIS past week has been spent in preaching the Gospel in a number of villages about twenty miles from the city, where, with the exception of one place, no foreigner has ever been before. Some of the Christians in connection with our church here have relatives in these places, and for a long time they have wished that someone could go out and spend a week or so telling about Jesus; so last Friday Miss Arndtz, Mrs. Chen, one of our Bible-women, and I, started. We left Chang-sha at ten o'clock in the morning, travelling in sedan chairs, with an escort of ten soldiers. Soldiers are always sent with us in Hu-nan, even if we only go to visit a friend, or to buy something in the stores. There is a camp of them right opposite our house, and they are always on the lookout, so we can't get away without them. We arrived at our destination at five o'clock in the evening, and found a fairly nice room in an inn, where we expected to make our home for the week, and from there make daily visits to the surrounding villages. Almost before we could get inside the room, crowds began to gather, and till nine o'clock at night we talked to them, telling the story of salvation over and over again. Even after retiring many came and desired to see us, but we were so tired that we asked them to come another time.

The next day was very rainy and only a few people gathered before breakfast, so we had a chance to prepare quietly and go to a village a few miles away, where the mother-in-law of the Bible-woman lives. We found her a very nice old lady, eighty-two years of age, so pleasant and so kind, but very feeble, and alas, very much attached to her idols. In the room in which we had our dinner there was a "Shen Kan-tsi," a sort of shrine, beautifully carved in wood and gilded, in which were placed the ancestral tablets. This stood on top of a high cupboard in which a stock of incense sticks, candles and paper were kept. Incense was burning constantly before the shrine, and also in front of the "kitchen god," which was on the right side of the shrine. Small incense bowls hung from the pillars of the room, and as the odor of the incense filled the room, we longed that instead, the incense spoken of in Revelation, "the prayers of the saints," might ascend from that home. Oh! how earnestly we pleaded with that old lady to put her trust in the living God, the One who alone could save her soul. We told her of the finished work of Christ, and of the home He was preparing for those who love Him. She said, "It is good to listen to what you say," but she was unmoved and didn't care to know more. It was sad indeed to see one so near the grave so utterly indifferent. We spent nearly the whole day in this home and spoke the Word to many people, for in spite of the heavy rain women and girls came from all parts of that village, and some even from places two and three miles away.

On our return home some women in a neighboring village came out to receive us into their homes. We were

taken into a very large room where they had placed a great many chairs and benches, and where an audience of forty or fifty awaited us. After the usual greetings were over and their numerous questions answered, we told them our message, and they listened quietly and attentively. We sold books and distributed tracts, then as the darkness was coming on we had to leave them, praying in our hearts that God would water the seed sown and cause it to spring up and grow to His honor and glory.

The rain continued to fall and the roads were in a terrible condition, but this did not hinder crowds from coming to the inn that evening. The majority were men and boys, and in their excitement and eagerness to see a foreigner, they stood on the tables, chairs, benches or anything they could find, and the soldiers had no power over them whatever, so the inn-keeper sent in word that we must leave or pay four times the ordinary price. He said that we might stay that night as it was late, but he would be glad if we would get another place as soon as possible.

The next day was Sunday, and the sun shone beautifully. We rose with hearts full of joy and gladness that we were permitted to be messengers of the King, and we prayed that we might be found faithful. God gave us the privilege of witnessing for Him to many. Before breakfast, visitors began to arrive and there was a continual stream of people coming and going till late at night, not even leaving us alone for our meals. Sometimes as many as thirty were in our room at once. It was such a small room too, not more than ten by twelve feet, and we had three beds as well as a table and two benches in it, so you can perhaps imagine how close it was when thirty besides ourselves were gathered there.

In the middle of the afternoon we became so exhausted that we closed the door, and asked the few visitors who were there to excuse us while we lay down for a short time to rest, but the next minute we had to get up, for crowds came and would give us no rest. Those who were not knocking and calling at the door were looking in at the window and pulling off the paper. The window was simply bars of wood with paper pasted on. We put up a blind inside, but that was instantly pulled down, so we decided that their curiosity must be satisfied. We prayed for strength to go on, and then opened the door. The women came in with a rush and it was some moments before we could talk to them quietly. Many of them had walked two or three miles on their little feet, some only *three inches* long, to see us. We told them of Jesus, as simply and plainly as possible, and many listened as though they were interested and were glad to take the tracts we distributed.

That evening, about nine o'clock, great crowds of men gathered at our door and demanded an entrance. They had read the tracts that had been given to the women in the afternoon and were much stirred up about them, saying that we were teaching the people not to

worship their ancestors or the idols. They said all sorts of evil things about us, and the soldiers found it very difficult to restrain them. There was a terrible row for about an hour and a half, then things quieted down, and we were able to rest, but not sleep, for the rats in the loft above created such a disturbance that it seemed as though someone must be moving things about. The innkeeper also sent in word that we really must leave the next morning, that the crowds were too great, and he was afraid some of his things would be stolen. I could quite understand his fear, for one of my own gowns was taken while we were all in the room. So next morning after an early breakfast we left for the home of our servant who was with us. It was in quite a different place from the one which we had just left, there were only three houses nestled among the hills. We stayed there two days, visiting other villages through the day, and spending the evenings with the people there. It was so

quiet and restful, and still we had many opportunities of speaking to the people, for they gathered both in the early mornings and in the evenings to hear us. We had such a nice time, too, with old Mrs. Lu, the mother of our "boy," and the family. They have heard the Gospel often through their relatives, several of whom are Christians, but it was good to have some singing and a little talk with them, and help them to understand more clearly.

One of the villages we visited was the home of the fiancée of our Bible-woman's son. She had had word the day before that we were coming, and they had heard such awful stories about us that they were terribly frightened, and could not sleep all night, but when we arrived, and they found we were just the same as themselves, and when Mrs. Chen told them that the stories about our taking out children's eyes to make medicine, and having smoke-dried children hung up in our house to eat, were all untrue, they seemed satisfied and were willing to listen to the Gospel. All the neighbors and friends came in too, and we spent the whole day with them.

The second day we went to the home of the young man to whom Mrs. Chen's daughter is betrothed. We found them very nice people. They were delighted to have us and gave us a most cordial invitation to stay a week at least. They listened well to us as we gave our message and the many neighbors who came in all showed more or less interest. Mrs. Chen's daughter is a very earnest Christian and we

are glad that she is going there in the autumn to be a light in that dark place.

The following day we left our quiet little home and those dear, simple people, and went in quite another direction to visit the sister of one of our evangelists. She has heard the Gospel many times when she has visited the city, but still clings very tenaciously to her idols. As well as having the shrine for ancestral worship, and the kitchen gods, she had four huge "door gods" painted on the front and inner doors of her house. These are to protect the house. Incense is burned to them, and they are much believed in by the people. We stayed a day and night there, and were able to reach large numbers of people. Two young girls there were quite interested, one the daughter-in-law of our hostess, and another a slave-girl living next door. The latter is especially interested and is studying her Bible and catechism diligently. I felt her heart was not touched though, but she is willing

to know more. I taught her a little prayer and told her to ask God every night by His Spirit to show her her sin and lead her to a full trust in the Saviour. Let us pray for her, that God will open her heart. I have a deep longing to see her saved, and oh, that our hostess might be saved too. She was so kind to us, gave us a large room in which to see the people, and entertained the people so well. In the evening crowds of men and boys came after their day's work, and I should think that altogether there must have been



TEMPLE OVERLOOKING THE YUEN RIVER IN HU-NAN.

about two hundred people who visited us here.

The day following—Thursday—we spent with our evangelist's sister-in-law. She had been in Chang-sha for a month last year, for medical treatment, had heard the Gospel regularly and believed. We found no trace of idolatry in her house. She keeps the Sabbath and as far as she knows lives a Christian life. There were some things which she did not understand clearly, so we explained the Word more fully to her. Her son and daughter-in-law are earnest enquirers and some relatives in the same village are seeking to know more of the Truth. It was a great treat to be among those who were so anxious to know, but although there were these few, the majority were opposed to the truth and could not express themselves too bitterly. One young woman whose husband is interested, is studying the Bible, and prays regularly, but she is persecuted for it. Her mother and relatives curse her, and say very unkind things to her, and even

her little brothers laugh at her and make fun of her whenever they see her reading. We told her not to fear them, and Mrs. Chen told her how God had helped her to love and pray for those who spoke evil of her. This seemed to help and comfort her. Throngs of curious spectators came to see us, and we had no rest till we retired for the night. Even then we had to put out the light and prepare for bed in the dark, for mischievous fingers poked holes in the paper windows and we could have no privacy. Every morning, too, we had to rise very early, for by five o'clock we would see "eyes" looking in through the holes made the previous night.

Friday we breakfasted at six o'clock and left directly after for a village, the home of Mrs. Chen's father—this was the last village we visited. It was a most picturesque place surrounded by hills, and a stream running in front. As we approached the house we saw the old gentleman seated outside, awaiting our arrival. He is eighty-eight years old—so feeble and so childish, knowing nothing but how to eat and sleep. Poor Mrs. Chen burst into tears when she saw him and found he did not recognize her, and my heart went out in deepest longing that ere he left this world he might be saved. I told him he could not live long and I wished he could go to heaven when he left this world. I spoke to him of the beautiful home where there was no sorrow or pain. He listened attentively, then said, "Oh;" then leaning back in his chair he said, "But it is too far, I cannot walk that distance." I told him he needn't walk there, that simple trust in Jesus would take him there. Again he said "Oh," but although I repeated the story over and over again, he did not seem able to take it in. "Too late," I thought, and oh, it will be "too late" for many hundreds in China unless the Church at home awakens to her privileges and is willing to send

many of her number to China to tell of the precious salvation through Christ. Dear friends who read this, ask yourselves if you are doing God's will in staying at home, while thousands—yes, millions—in China pass into eternity without the knowledge of a Saviour.

I was deeply impressed during this visit, with the firm hold the idols have on the people. There were signs of idolatry in nearly every place, even in the inn, where they burnt incense daily to their gods. Every time they put fresh incense in the bowls they beat a gong first to inform the god that they were worshipping him. I said to one of them, "How can he help you if you have to call every time you offer incense to him?" They said, "Well, we believe he helps and protects us."

Oh, that someone could live in that place permanently, and tell the people of Jesus, till the true Light shone in their hearts! I hope, D. V., to go again in the fall, for this visit was only a sort of introduction, and now the people know somewhat of us they will not be so afraid again. In one village a mother, on hearing of our arrival, took her two children and locked them in a room till we left, because she had heard the rumors that we take out the eyes of children to make medicine. She herself came to see us, but was too frightened to speak to us, still even seeing us must have removed some of her suspicion. Many who had heard these evil rumors concerning us exclaimed in surprise, "Why, they are just like us, not a bit different!"

I felt thankful to God that He had led us to those places, for not only were we able to remove a great deal of prejudice, but hundreds heard for the first time of the true God and His Son Jesus Christ. I also gained a better knowledge of the people and their home life than I had before. Do pray for these people that they may think more about what they have heard, and be led to trust in Him who alone can save their souls.

A Glimpse at Possibilities.*

MRS. PHILLIPS, C.M.S. missionary in China, and a member of the Mildmay Association of Women Workers, has written two very interesting letters home, giving an account of the various places and "Missions" visited by herself and her husband during their absence from Kien-ning, for a time of holiday. One of the C.I.M. stations visited was Kuei-ki, on the Kwang-sin River. The following extracts are from the second letter, dated January 21st.:

"It was Wednesday evening, and after tea we went in to the weekly Bible reading. Truly it was an inspiration to go into that little hall and see about fifty men and twenty women, each with his or her Bible, keenly waiting to be taught. Before the meeting began we felt the presence of God and the really spiritual atmosphere that surrounded us. Next morning, after prayers, Miss Marchbank kindly took us to see their Home for old Christian women. There were twelve of these

dear old ladies, all over seventy, bright and happy, true Christians. Were it not for this Home many of these, the Lord's own children, would be half starving amidst heathen surroundings. Then we went over to the Girls' School, and found about thirty nice little girls sitting in the sunshine doing needlework. In the afternoon Miss Marchbank took me to see Mrs. Liu, an earnest Christian, whose husband had died quite recently. They had a son, also a Christian, who when but twenty-two years old, went into rapid consumption. Before his death he said to his friend, 'I wish I had more time to do God's work.' This remark was told to his parents, and they felt that as God had left them strength and health, they must do what their son was unable for. They rented a little house in a village seven miles away, and then gave yearly the produce of eleven acres of their rice fields to support a preacher for this village. They have done this for the past eleven years, and when Miss Marchbank last visited that little church there were forty-five communicants who met together to commemorate the Lord's death.

*This short sketch is taken from the April number of "Service for the King"—an interesting and helpful magazine concerning Mildmay Institutions and Missions, with notes on Bible studies, thoughts on spiritual life, and news from the Association of Women Workers.

"Next day I had my first experience of the pleasures of a wheelbarrow, and enjoyed a ride of about twenty-four miles in one! I should say 'on' one, for a Chinese wheelbarrow is slightly different from an English one. Take away the sides of an English barrow and you, practically, have a Chinese one. The big wheel is in the centre, and on either side a little flat seat, perhaps $2\frac{1}{2}$ ft. long and 12 in. wide. Your luggage is tied on to one side, and a pillow or rug tied tightly on to your little seat, and there you sit, with your knees almost touching your chin, to enjoy the level road, or to be ready to get off at any minute should the wheel get into too deep a rut or the road be too stony or uneven to make riding on a wheelbarrow desirable. That evening we reached I-yang, and got a warm welcome from Miss McKenzie, Miss Macdonald, and Miss Standen. There, too, there are about two hundred baptized Christians, and many were the interesting stories which those ladies told us.

"I have not time to tell you all the beautiful things we heard at these different stations. If only those who do not believe in Missions could see and hear what we saw and heard, truly they would alter their opinions, and feel rather ashamed they had ever held them.

"Another twenty-five miles on a wheelbarrow brought us by Saturday evening to Ho-keo, a busy, bustling market town, with a very large trade, and constant coming and going into Fuh-kien. Miss Macdonald came on with us, and we got a most hearty welcome from Miss Hall, who was just then alone, Miss Gibson being at Kwang-sin. The prayer meeting that evening was bright and hearty, and we looked forward to a delightful Sunday. By nine o'clock Sunday morning a large number of women had arrived. I went and had a look at them in all their different classes, reading and repeating at the top of their voices. At 10.30 the ladies went down to the prayer meeting for men and women. By that time there were fifty or more women there, and as many men. This went on till noon, when the sliding doors were removed, and the rooms formed one large church. What do you want with a choir when *everyone* in a large congregation is singing with all his heart, soul, and strength? Such a bright, hearty service until about 1.30; the folding doors were then put into place, and the men on their side, the women on theirs, prepared for dinner. This is cooked in a large kitchen and carried into smaller rooms, where are

tables and stools, and before long I counted fifty women at dinner. Why is this? Many of these dear people live at a distance and could not otherwise attend more than the one service. Those who live near find, if once they go home, it is so hard to keep Sunday a day really holy to the Lord, so they each bring their own rice and vegetables, cooked but cold. The ladies provide the kitchen and firing, and all the dinners are heated up there. In some cases the dinner is brought by a servant, son or father, hot and all ready to be eaten. How my husband and I wished that our Christians in Kien-ning would follow this plan.

"At three o'clock came the afternoon service. At this a dozen men each repeated fifteen verses of Scripture that they had learned during the week. The service was over

soon after four o'clock, as the days are short and some had long distances to go. Off these dear ladies trundled on their barrows, often pushed by a son or husband. Others who lived near walked home. At about eight o'clock a well-filled evening service ended a very happy day. It was striking to us to see so many well-to-do people in church, and to hear that fourteen of the large shops are owned by Christians and are closed on Sundays. This, in a heathen town where Sunday is unknown, is a wonderful witness to God and a great test as to whether a man puts the Kingdom of God or making money in the first place.

"We now left the chain of mission stations of the China Inland Mission, passing through a district at present untouched by the Gospel. The change was very striking; now, as we passed through



ON THE KWANG-SIN RIVER.

villages and towns, we heard, 'Foreign devil! foreign devil!' in all directions. Until now the people had looked on us as belonging to the C.I.M. The ladies are so well known and their work so valued that we felt the friendliness all along our journey. However, 'foreign devil' may be said in a friendly way, and I don't think we heard it hissed at us with loathing and contempt at all. It was ignorance, not hatred, that prompted the term.

"We had been just four weeks out of our district when we crossed the border again, and knew we were once more in Fuh-kien. I cannot describe to you the scenery of the next four days; surrounded by glorious mountains, thickly wooded with pine, fir, and the feathery bamboo, a cloudless blue sky, bright sunshine, and sharpest of sharp frosts gave us all we could desire."

Tidings from the Provinces.

News Notes.

MR. LUTLEY asks for special prayer on behalf of persecuted Christians at Heo-i, a village in Shan-si, where idolatry has recently been abandoned.

MR. AUGUST KARLSSON, in announcing the baptism of five men and thirteen women at Huen-yuen, in North Shan-si, mentions that, during a recent visit to this district, he had the joy of seeing twenty-five idols destroyed.

WE HAVE been grieved to hear of the serious illness of our fellow-workers, Mr. Clinton, of Chang-teh, Hu-nan, and Messrs. Gilmer and Gillies, of Shan-si; the two latter with typhus fever, and Mr. Clinton with typhoid. Most recent news in regard to these brethren is that they were recovering, for which we thank God.

WE HAVE, as a Mission, to mourn the loss of another valued worker, Miss K. Rasmussen, a Norwegian lady, who died at Keh-cheng, in Shan-si, from typhus fever, on the 29th July. Miss Rasmussen went to China in the fall of 1899, and had just commenced work in the province of Shan-si at the time of the uprising in 1900, but escaped from the hands of the Boxers.

FROM LONG-TSUEN, in Cheh-kiang, Mr. Fröhlich reports that the bursting of a waterspout in the region of the source of the river, on the 29th July, resulted in the inundation of the whole valley a few hours afterwards. The city of Long-tsuen is now a heap of ruins, there being scarcely a house undamaged. Some of the villages have been completely swept away, and the surrounding plain is said to look like a desert. Over 1,000 lives are reported to have been lost, and the season's crops have all been destroyed. This calamity will involve terrible suffering to the people.

WRITING FROM SHANGHAI on the 27th August, Mr. Stark says: "The correspondence which has reached us from Eastern Si-chuen during the last three weeks reports a continuance of the drought, to which I referred in a previous letter, in the whole of the district, with the exception of Wan Hsien and Liang-shan Hsien, where, I am glad to say, plenteous rain has fallen. In response to a telegram, a sum of money has, as a practical expression of sympathy, been sent to each of the stations affected, to be used for the purchase of grain for the relief of the suffering Christians. A very serious situation has been created, as in some of the localities the damage done to the crops is irreparable, and many rumors calculated to excite the minds of the people are current. We feel the need of praying much that God will restrain evil men at this time, so that peace may be preserved."

MR. WINDSOR, of Tsen-i Fu, Kuei-chau, writes of the work at his station that the people generally are friendly. There is much less stand-offness and suspiciousness than formerly; but the field is hard, and the progress of the work slow. Responding to an invitation received from the people in Sang-chi

and Tong-tsi Hsien, he recently visited these places and had excellent opportunities of preaching the Gospel. His reception was most cordial, and his message received an attentive hearing.

MR. SAUNDERS reports that, at Yang-chau, in Kiang-su, another series of special evangelistic meetings, which were to last a month, had been commenced. Two thousand notices had been delivered at the leading shops in the city and posted in prominent places. The attendances were most encouraging, sometimes over three hundred being present at one meeting.

MR. COULTHARD, who recently paid a visit to the district in Cheh-kiang worked by our German brethren, relates the following interesting incident:—"One case of conversion is well worth recording. At Ching-uen lives a gentleman of higher rank than the magistrate of that city. One night he dreamed that he saw a man clothed in white, who urged him to go either to Long-tsuen or Siao-mei, where he would hear words whereby he would be saved. Next day he set off to the nearer place, Siao-mei, and it happened that Mr. Bender was visiting that out-station. The gentleman explained his errand and listened eagerly to the Gospel as it was told him. He accepted its truth. Being an opium smoker he was hindered for a while, his wife urging him not to break it off lest he should have a return of the complaint for which he began to smoke the drug. Failing to obtain peace, he determined at all costs to be rid of the habit, and by prayer with determination he was saved from the power of the opium in five days and entered into peace. He is now an earnest worker, and acts as an evangelist."

Chih-li.

HUAI-LUH.—"After several years, we have again had the joy of receiving sixteen members into our little church by baptism. These were all enquirers before the trouble of 1900, and should have been received some time ago, but, owing to a chain of circumstances, have been put off until this summer.

"The work in the districts between this city and Shuen-teh is still very encouraging."—C. H. S. Green.

Si-chuen.

KIONG-CHAU.—"Sunday, June 19, was a glad day here, when we had the joy of receiving twenty-nine new members, the fruit of another year and a half's work. We have had a busy month, spent in examining and teaching candidates, and visiting the out-stations for that purpose. During this month the Lord has answered prayer, by revealing those who might prove unworthy, and several have had to be rejected for various reasons. We have tried to lay stress on faith, character and knowledge, and each candidate has been personally interviewed and put through a fairly severe catechism as to Bible knowledge. Previous to the baptisms, we had classes for three days for candidates from the two out-stations. We

held three meetings each day, one in the early morning for prayer, and two meetings during the day for the memorizing and recapitulation of the Lord's Prayer, Commandments, Creed, Scripture sentences and simple catechism. Our last meeting on Saturday was one of solemn warning and encouragement. Each evening we had an evangelistic meeting for outsiders. We commenced early on Sunday morning with prayer, and after another word of preparation from the Lord on the words, 'Ye have not chosen Me, but I have chosen you,' we proceeded with the baptisms. Among those received, three have found the Way of Life after more than seventy years' groping in the darkness—one from each station: Song Tu-ie at Chung-chau, a simple, sincere old man, doctor by profession, who first heard the Gospel message from our gate-keeper; old Yao Ta-ie from Pu-kiang, a farmer, for many years a vegetarian; and old Song Po-po from Ta-ih Hsien, who dates her interest from my wife's visit there a year ago. She is seventy-five years old, hale and hearty, and is learning to read her New Testament quite nicely. Her one lament is, 'How I wish I had heard the Gospel sooner.' She is a real trophy of grace. Two other women from Tah-ih are bright and earnest. In contrast to these old folks, a bright young scholar of 14 was also received. Thus, old and young are finding their way to Christ. Two of the men have broken off opium under my own supervision. We have a fairly representative company this time,—a silk merchant, a teacher, a tailor, a carpenter, a butcher, a doctor, besides several farmers, being amongst the number. Pray God with us that they all may shine brightly for Christ, and each one be faithful unto death. This makes our membership here thirty-one, and out-stations thirteen. To God be all praise."—F. Olsen.

FU-SHUEN.—"After three months of constant travelling, I returned here a few days ago, having spent most of this month in these western parts, visiting all the out-stations on this side. I found the work in a far better condition than I had expected—in fact very encouraging in some of the places. This was especially the case at Teo-tsz-shan, where the people proved to be real Bereans. A young man from that place, who has been at Ma-lao-shan a great deal with me when at home, has done very good work there in keeping before them the need of studying the Word of God. This young man gives practically the whole of his time to the Gospel. He is very well off, and is much respected. Although there are many in his home his seniors, yet there is no idolatry there, and all his own family are believers. I baptized five from this town yesterday, three of whom were the Keh-chang, Chiah-chang and the father of the Pao-chen and the Tuan-tsung. This latter gentleman is a scholar of some repute. He had finger-nails nine inches long, as the result of a vow on account of a bad temper, but which at the same time were his pride. When coming in to be examined, he brought a pair of scissors

with him, and cut them off in my presence, and they, with the bamboo protectors, are now in my possession. He had much trouble with his relations, ere he could put out all the idolatry without the breaking up of the family, but he has been beautifully helped in that through the eldest son, a B.A., who decided to associate himself with the Christians.

"We had a re-union of all the Christians from this district on the 27th and 28th, when we had a number of very happy meetings, and yesterday I baptized thirteen converts."—*W. S. Strong.*

PAO-NING.—"We are face to face with a terrible famine. No rain has fallen for weeks—nothing but blazing sun and dry, hot winds. The rice, sweet potato, maize, etc., are all dying or dead, and the prospects are really very serious. We should much value prayer about this—(1) That we may be enabled to help some of the sufferers later on. (2) That the people may be kept quiet. (3) That in some way this may turn out for the extension of God's Kingdom."—*W. H. Aldis.*

NAN-PU.—"I wonder whether you are having the same terrible heat at the coast as we are here? It is like a fiery furnace, there has been no rain for so long—every day a scorching sun and high burning wind. The condition of everything outside is very sad: rice, maize and vegetables are all dying. It looks as if there will be a worse famine than we have had for years.

"There was a big idolatrous festival here in May. Crowds of men came into our court, and the Christians took it in turn to preach to them. Mr. Lo was also selling Scripture portions and books. The women seemed to have come to the city in fewer numbers, and we noticed that many of those who ventured to look in seemed frightened when we came near, and went away quickly—a result of the 'iao-ien.' However, one day our guest hall was crowded; every woman carried in her hand several sticks of incense and a sprig of green. Among the crowd some listened very attentively, and six of them, before they left, threw down the incense and sprig, saying they would not go and worship the idol—the god of diseases. The woman who led in this had been to the Dispensary before. Their homes are some distance in the country, and we have not heard of them since, but are following them with prayer.

"Miss Lloyd was invited by the mandarin to attend his wife, who was suffering from a bad leg. It proved to be something of the nature of a tumor, from which the lady had been suffering for sixteen years. Miss Lloyd did not like taking on the case, and gave no hope of being able to do more than relieve the pain. However, the Lord wonderfully blessed the means used: in less than ten days the whole thing came away, and now the healing is almost complete. The mandarin and lady are both very grateful. She is a very pleasant person, and listens interestedly to the Gospel."—(*Miss*) *F. H. Culverwell.*

Hu-peh.

KU-CHENG.—"A few years ago there was not a Protestant in this entire Hsien, but lately we have had evidence that our friends are not a few. Some months ago we bought some goats and hired one of the Church members to look after them. His father, mother, and uncle had cursed and beaten him and done everything possible to keep him from the chapel, as also from the Lord. When they had tried to force him to worship an idol or be beaten, he replied: 'You may beat me to death, but I will not bow down to any idol. You can kill this body, but cannot kill my soul.' His brother and sister-in-law also beat, cursed, and starved him, but all to no purpose. On June 8, this young man was watching the goats near the city wall inside the moat. One of the goats fell into the water. The young man, Ren, went in after it, but was drowned, for he could not swim. A little girl, whom Mrs. Sibley was attending for a dog-bite, came to tell us, and we were soon at the place. We found his hat, whip, and foot-tracks. We soon had friends to help drag the place and after a while they brought up the body. We did all we could to resuscitate him, but without avail. We carried him to the grassy drill ground near his home and prepared for burial and services. The young man was only twenty-six years old, but it took three rolls of cloth to adorn the heads of young and old who wanted to put on mourning for him. We had two services besides the one at the grave, with several hundred people at each. His elder brother, who had persecuted him, was at our morning service on the following Sunday, and says he is going to follow his brother's example. I have seen few Christians who would equal Ren, and few have stood the persecution he did. He nearly always had a Bible or tract in his bosom to read; he never sat idle, but would read his Bible on every opportunity. Those who once reviled him now praise his honest and peaceful life."—*H. A. Sibley.*

Kiang-si.

LONG-TSUEN.—"Mr. Horne and I arrived here in September of last year, and two days after our arrival I baptized five men. I have been here ever since, with the exception of visiting Kan-chau twice, and have held meetings in our little hall every evening, with classes for Bible study on Wednesday and Friday forenoons. These meetings and classes have been very well attended, and, I believe, have been a great blessing to our enquirers. The interest continues and the work is very hopeful.

"Shortly after my arrival last year, I started a weekly meeting for women. This was very well attended, having an average of about thirty women. I conducted it myself with the help of Mr. Liu for some time, then it fell quite naturally into the care of Mr. Hu, who still continues to conduct it, and takes a very great interest in teaching them. Already they recognize a few hundred characters, can answer any question in the catechism, and repeat quite a lot of Scripture. They are very

anxious to learn, and are making good progress. It has become a kind of rule that husbands must teach their wives to read the Bible, and the Christians all do so.

"Since my arrival I have had four journeys through the district, and in four of the places visited, I found a few who were really interested, and with each of these I spent a few days during three of the journeys. I baptized two men from two of these places. In the other two places there are a few real enquirers, and I look forward, D.V., to a very rich harvest throughout the district."—*C. A. Bunting.*

Monthly Notes.

BIRTHS.

On July 9th, at Sin-tien-tsi, to Rev. A. E. and Mrs. Evans, a daughter (Nora Frances).

On July 18th, at Hsuan-hua, to Mr. and Mrs. C. G. Söderbom, a son (Karl George).

On August 11th, at Ku-ling, to the Rev. J. J. and Mrs. Coulthard, a son (Theodore Moffat).

DEATHS.

On July 9th, at Sin-tien-tsi, the infant daughter of the Rev. W. H. and Mrs. Aldis.

On July 14th, at Shuen-teh, Muriel, daughter of Mr. and Mrs. M. L. Griffith.

On July 29th, at Keh-cheng, Miss K. Rasmussen, of typhus fever.

On July 30th, at Chevalleyres, Switzerland, the wife of Rev. J. Hudson Taylor.

Recent Baptisms.

SHEN-SI—	
Lan-chau	4
Han-cheng and out-stations ..	12
SHAN-SI—	
Yuin-cheng	1
I-shi out-stations	9
Huen-yuen out-stations	18
CHIH-LI—	
Huai-luh out-stations	16
HO-NAN—	
Kuang-chau out-stations	30
SI-CHUEN—	
Kiong-chau and out-stations ...	29
Kuan Hsien and out-stations ..	14
Kia-ting out-stations	7
Fu-shuen and out-stations ...	13
Sin-tien-tsi	1
Lu-chau and out-stations	13
HU-PEH—	
Lao-ho-keo	9
KIANG-SI—	
Yuen-chau and out-stations ...	4
Nan-chang	4
GAN-HWUY—	
Kuang-teh	3
Lai-an	1
CHEH-KIANG—	
Wen-chau and out-stations ...	17
Chang-shan out-stations	14
Hang-chau out-stations	5

Reported from January 1 to July 15... 777

Editorial Notes.

MONTHLY TEXT—"Worthy art Thou . . . for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom of priests."—Revelation 5: 9, 10.

OUR Prayer Union continues to grow. But it does not grow with the rapidity which China's needs call for, and which, therefore, we long for. We do not forget that many of our friends systematically pray for China who have not joined our Union. But we can not help remembering that they might be helped to pray, both more regularly and more frequently, if they were members of the Union. Besides this, example is powerful; and an open attachment to the Union would be likely to encourage others to commit themselves to a more definite prayer life for China. May we ask our friends, therefore, to think over the possibility of joining the Prayer Union, and of influencing others to join it. Our dependence for the carrying on of our great work in China is not in organization, not in numbers, not in anything, except God; and since it is in God, it is also in prayer. Any persons desiring to know more particularly about the Prayer Union may secure information by addressing us, at the Mission offices, asking for the Prayer Union pamphlet.

Our friends will be rejoiced to know that Mr. Hudson Taylor, in his bereavement, is being most graciously sustained by the Lord, whom he has trusted so long and so fully. At this, the extreme hour of his life, when his need is deepest, he is finding God's faithfulness the same as ever before, and His love even beyond anything he has ever known. It is an unspeakable comfort to him to know that so many are praying for him, and he is undoubtedly being upheld by the prayers which are being offered for him. Mr. Taylor is remaining at Chevalleyres, Switzerland, and Dr. and Mrs. Howard Taylor are with him.

We continue to receive encouraging news concerning Miss Mariamne Murray, who was seriously injured in the wreck upon the Canadian Pacific Railway which took place at Sinaluta upon September 1st. Miss Murray was taken, the day following that upon which the wreck occurred, to Calgary, and was placed in a private ward of the hospital there. At this place she has received the kindest treatment, the Canadian Pacific Railway officials doing all in their power to make the patient comfortable and to hasten her recovery. It was arranged that Mrs. Stott should go to be with Miss Murray, so that she has had helpful company from the first. Mrs. Stott will remain with her until she is well. Miss Coombes, having escaped miraculously, with but one slight bruise, has gone forward, now that Mrs. Stott is at Calgary, to China, connecting with the steamer sailing from Vancouver on October 3rd. It is hoped that Miss Murray will be well enough to sail upon the steamer leaving Vancouver upon October 31st. Miss Murray will value prayer in her behalf, as also praise for God's great mercies to her.

Those who are acquainted with Mr. and Mrs. Helmer will be grieved to know that Mr. Helmer has never fully recovered from the serious illness from which he suffered last spring, and that it has become necessary for him to have an early and a prolonged rest and change. There is nothing the matter with our brother that these benefits, under the blessing of God, will not set right, but it is feared, without them, that he might be seriously affected. By the physician's advice,

therefore, we are arranging for Mr. and Mrs. Helmer to take the long journey out to China and to visit in that land, and thus to be absent from home about six months. We have long desired that Mr. and Mrs. Helmer should visit China, for the sake of the work there and here, and this seems the opportune time to bring this to pass. Our beloved friends will sail, with our first party of missionaries, on November 18th. They will be much missed, especially in the Toronto Home, where their presence and ministry have been so long and deeply felt for blessing. We trust that our friends will be remembered before God in prayer, in order that their lives may be divinely guarded and guided, till they shall be with us once more, as we trust, in the fulness of physical and spiritual blessing.

We have had the pleasure of late of welcoming into the Toronto Home a number of our missionaries, most of whom still remain with us. First came Mr. and Mrs. F. H. Neale, and two children; later, Mr. and Mrs. James Lawson, and child; and still later, Mr. J. F. Broumton. Mr. and Mrs. E. C. Searle and child were also with us, but only for a few days, as they were journeying on their way to Montreal and England, and thus, as they hope, back to China. Mr. Broumton has returned to us from England in much improved health. While he is still far from strong, it appears that real physical improvement has set in, and thus we hope for steady and more speedy gain. We are trusting that our beloved brother may be with us in Toronto for some time to come. As Mr. and Mrs. Neale and Mr. and Mrs. Lawson are home on furlough, they are likely to remain in Toronto for some months as yet, before they return to China. It is a great joy to look again into the faces of all these friends, and to find them, whatever their experiences of life otherwise, abiding in the love and peace of God. May we ask for prayer in their behalf.

The life decisions of the young are being made every day, and every day some young men and maidens are deciding for or against Christ. It is equally true that day by day some who love the Lord—perhaps some among those whom we know—are entering upon engagements or studies or business, which practically mean saying "no" to the claims of Christ upon them for life and service among the heathen, or wherever He chooses. Often this is through ignorance of those claims, or of the needs and opportunities in heathen lands. Will our praying friends ask God to deliver and preserve His young servants from wrong entanglements and lead many of them to make the wise choice and to offer everything to Jesus, our King.

News reached us some time ago of the home-going of another of our beloved missionaries, Miss Lydia J. Kay, of Jamestown, N.Y. Miss Kay returned to this country in 1897 after some five years of valued service in China. During these later years Miss Kay has suffered great physical weakness, but while denied the privilege of active service in China she was one with us in spirit, and in a very real sense her life during these years of inactivity has been lived for China. We are thus called to mourn the loss of a good and fruitful life. We had expected to publish this month a fuller appreciation of Miss Kay's life and service, but this will appear in our next issue.

CHINA'S MILLIONS

Progressive Sanctification.

BY THE REV. E. L. HAMILTON.

An Address Delivered at the Keswick Convention on Thursday, July 21st.

WE will take for our text Mal. 3 : 1-3 : " Behold, I will send My messenger, and He shall prepare the way before Me ; and the Lord, whom ye seek, shall suddenly come to His Temple, even the messenger of the covenant, whom ye delight in ; behold, He shall come, saith the Lord of Hosts," etc.

I want to speak a little upon how the Spirit of God will, in the days to come, reveal to us the sins we are not conscious of, and, as He reveals them, cleanse us from them.

Yesterday we saw, first of all, that the Spirit of God reveals sin to us by the Word of God. As we meditate upon the Word of God, the Holy Spirit takes hold of that Word and reveals to us that which is wrong in our hearts and lives ; and as He reveals it, if we repent of it and put it under the blood, we get delivered. I want to go a step further this morning. The Spirit of God uses not only the Word of God to reveal to us that which we are not conscious of, but uses *temptation and trial*. Have you ever thought that we cannot be tempted except by God's permission, and that Satan cannot touch us unless God allow him ? In 1 Cor. 10 : 13 we read : " God is faithful, who will not suffer you to be tempted above that ye are able." It is a great comfort to know that we shall not be tempted above that we are able, and that we cannot be tempted without God's permission. Mark that it is not God who tempts us, but Satan ; and Satan cannot touch us without God's permission. If Satan could do so, where should we be ? He would come to us in his overwhelming power and we should be swept away. But he cannot tempt us without being permitted to do so by God.

We have a wonderful illustration of this in the Book of Job, 1 : 8 : " And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one who feareth God and escheweth evil ? Then Satan answered the Lord, and said, Doth Job fear God for nought ? Hast not Thou made an hedge about him and about his house, and about all that he hath on every side ?" Perfectly true ; God had put a hedge round about Job and his loved ones and all his possessions, and Satan could not get through that hedge to touch Job. The same is true of us. God has put a hedge round about us and our loved ones and all our possessions, and the devil cannot touch our possessions or us without God's permission.

Then you will notice how God gave Satan permission. God took the hedge away from round about his possessions and children, but kept a hedge round about Job himself ; and Satan stepped in and touched Job's loved ones and his possessions, but could not touch Job himself.

Look now at the second chapter and read from the third verse. God took the hedge away from round about Job's body and put it now round about his life. We know how Satan stepped in and smote Job's body with boils from the top of the head to the sole of the foot. God has put a hedge round about us and nothing can happen to us without His permission.

WHY DOES GOD PERMIT US TO BE TEMPTED ?

It would be a very easy thing for you and me to be entirely saved by God from all temptation. I have heard some people pray that they may have no more temptation. But God permits us to be tempted so as to carry on the work of our sanctification. It is through temptation that God often reveals in us that which we need to be cleansed and delivered from. That in us which responds to the temptation is not the " new man " in Christ Jesus, but it is the " old man," it is the old life which was crucified with Christ on the cross ; and God permits the temptation to come so that we may have revealed to us that which we need cleansing from. There may be a good deal in us of evil which we are not conscious of, but God is conscious of it and wants to reveal it to us.

For instance, He sees in us, perhaps, envy or jealousy. You may not be conscious of it until the temptation comes for you to be jealous or for you to envy somebody. When the temptation comes, you find that there is a response to it in your heart, and that in you which responds is part of the " old man " which was crucified to the cross. What you have to do is to repent of it, and confess it, and put it under the Blood. I shall never forget what, in this connection, happened in my own experience. I was reading in some periodical an account of how God was using some brother and what great blessing he was having in his work. As I read that account I had a slight feeling of jealousy that God was using him more than me, and at once I was convicted on the spot. Up to the moment of reading that account I was not conscious that I had any jealousy in my nature. What a hideous thing jealousy is ! At once I fell on my knees

and confessed my sin. I said: "Lord, this jealousy is part of the 'old man' which was crucified to the cross of Jesus Christ, and therefore I now repent of it and claim deliverance from it." I trusted God there and then by the Holy Ghost to apply to my heart the precious blood of Christ, and I was cleansed from jealousy. Then I rose from my knees, and read that same account in that paper of how God was using that brother, and as I read it a warm glow came into my heart, and I rejoiced at what was said about him.

God may see pride in your heart though you are not conscious of it, and He permits you to go into circumstances where pride will be revealed in you. Repent there and then of it, put it under the blood and you will get deliverance. This is how God carries on the work of our sanctification; He uses temptation and trial in this way.

People sometimes say: "I believe I could live a holy life if it were not for so-and-so living in the same house." I say that God has permitted that person to be there, and through that person living there God is probably going to reveal that in you which you need to be cleansed and delivered from. God permits us to be tried and tempted upon some point over and over again till the work is done. A friend of mine once told me: "In our house we have a housemaid and she seems to break everything she touches. I said to my wife the other day, 'Why do not you give her notice?' She looked at me and said, 'I will not give her notice until I can say Hallelujah for everything she breaks!'" We know what she meant. God had permitted that housemaid to be there, and was using her as a sort of instrument to reveal to her mistress that which she needed to be delivered from. So that if you want to get rid of that person who troubles you, the best thing is to get right with God. Pastor Stockmeyer has said: "It is not those people with whom you have the greatest fellowship who are going to be the greatest help, but those people who are continually 'rubbing you the wrong way.'" Of course those people with whom you have fellowship are always nice people, and do not help to reveal that which you need to be cleansed from; but some person whom you have not this fellow feeling with will bring to the surface that which you need to be delivered from.

With regard to trial and temptation, very often when the work is done the Lord will permit you to be tempted again. Why? To reveal to you that the work is done. Perhaps I cannot illustrate it better than by giving you a little chapter out of my own experience. I live at Bath. One day I was travelling up to London, and a gentleman got into the same carriage, and soon began to ask me about the work at Bath which I was engaged in. We had a very nice talk together as far as Swindon Junction, where he got out and I went on to Paddington. I find the railway train a good place to wait upon the Lord, and I said: "Thou hast graciously delivered me from all known sin, but there is a good deal of which I am not conscious. Give me a fresh revelation, so that there may be deeper cleansing." The Lord reminded me of my talk with that friend of mine about the work, and the Spirit convinced me of this—that I, in speaking about the work, had not given all the glory to God, but had taken a little bit of glory for myself. I felt ashamed and

there and then confessed it all to God. I said: "Lord, I ought to have given Thee all the glory. I confess it, I repent of it; put it under the blood, cleanse me from it." The next week I was going up to London by the same train, and the same gentleman got into the carriage and began to ask me again about the work, and, thank God, I was able to speak about the work without the slightest desire to take any of the glory.

INSTANTANEOUS SANCTIFICATION.

Just turn for a moment to the words we have taken for our text. We have it all summed up there. In Mal. 3 we read, "Behold, I will send My messenger, and He shall prepare the way before Me." I believe that is the Spirit of God coming and convicting us of sin and giving to us such a revelation of ourselves as we have never had before. "And the Lord whom ye seek shall suddenly come to His Temple." First of all there is the conviction of sin; we get a revelation of ourselves, as at a convention like this, and we begin to seek the Lord and cry aloud to Him. I shall never forget, twenty-one years ago, when the Spirit of God was convicting me, and the awful revelations I had of myself. The conviction was so great that it began to tell upon my physical health. One Friday morning the Lord waked me up with this promise: "The Lord whom ye seek shall suddenly come to His Temple." I thanked the Lord, and I rested back upon that. It was Saturday night when He manifestly fulfilled this promise, and Jesus Christ by the Holy Ghost came in and cleansed me from all the sin that had been revealed to me. Sin which I had been fighting and praying against for eight years, the Lord in a moment, in the twinkling of an eye, by the Holy Ghost, swept out of my consciousness and life. "The Lord whom ye seek shall suddenly come to His Temple." That was only the beginning; that was twenty-one years ago. That was *instantaneous sanctification*.

GRADUAL SANCTIFICATION.

See what follows on. It says: "But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver." This is *gradual sanctification*. He first of all comes and cleanses us from all that He has revealed to us and next He sits as a refiner to cleanse us from all that which we are not conscious of. There is the fire, there is the pot on the fire, there is the ore put into the pot, and the fire underneath, and as the dross comes to the surface it is the work of the refiner to remove it. That is just what the Lord does. When the Holy Ghost comes and reveals Jesus Christ to us, He sits as a refiner, and our temptations and trials and difficulties are a fire which help to bring to the surface the dross of sin which we need to be cleansed and delivered from. As the sin is revealed we look up into the refiner's face and He cleanses and removes the dross and this goes on until the refiner's face is reflected, so to speak, in the metal. That is just what Jesus Christ does until we reflect His image.

A lady said to me the other day: "At such and such a meeting, some months ago, I definitely received the gift of the Holy Ghost, and Jesus Christ came in and

dwelt in my heart, and I had such peace and blessing and joy. But I doubt very much now whether I really did receive the Holy Ghost then." "Why?" "Because I have had such a revelation of myself as I never had before!" I said: "That is the surest sign to me that you did receive the gift of the Holy Ghost; and He is doing His work now, and revealing sin and self that you were not conscious of when you first received Him." He comes to purify, He sits as a refiner and purifier of silver, and in so doing makes all things work together for our good. By the work of God, by temptation and trials and changes and disappointments and disagreeable people—He uses all these things to carry on the work of our sanctification.

First of all, the Holy Ghost must reveal, and then He applies to us the finished work of Christ, and we are cleansed, and so the work of sanctification is carried on. Open your whole being this morning to Jesus Christ. May He come by the Holy Ghost and cleanse you here and now from all known sin, and may He sit as a refiner and purifier of silver. I am glad it says *sit*, because that means that He comes to stay. "When the Comforter is come He will abide with you forever." It is possible to grieve Him, and if you grieve Him He will withdraw His light and comfort and teaching and favor. But He is still there, and immediately you repent of that by which you grieved Him He will come back in power—*The Life of Faith*.

"His Images Brake They in Pieces Thoroughly."

BY MR. P. V. AMBLER.

2 Kings 10 : 26.

A REMARKABLE thing happened last year in one of the villages about twenty miles from Hong-tong about which I have not as yet written. Some years ago a man in this village (of about twenty families) who had been an opium smoker, broke off the habit at one of our refuges and there learned the truth as it is in Christ. He could not read or do much in the preaching line, but he went home to shine for Christ by a consistent life. He became an earnest man of prayer and started to plead for his village.

At the time of which I write two years of bad harvests had driven the price of grain to about three times its usual value. Hardly any rain had fallen, and some of the wheat which appeared to give signs of harvest was visited by locusts, which soon cleared off every blade. The idols of the eight temples in the village had been prayed to in vain and incense had been burned, but no answer had come, and starvation was staring many in the face.

At this crisis it was in some way suggested to them (I think by the old Christian I mentioned) that the only way out of their miserable condition would be to repent and break off their opium. "We would willingly do so," said they, "but we have no food to eat, much less money to pay for medicine for breaking off opium." "Never mind that," said the old Christian, "you can pay afterwards." About two miles away was a large farm, owned by four brothers who had been Christians for many years. They were well off and able to help. To them the old Christian made his way, to ask if they would be willing to advance the money that the people in his village might break off opium. "What would be the security?" was asked (for, as the number of opium smokers was large, and the cost of each breaking off the habit would be several thousand cash, the sum required would be considerable). Yes, indeed, the old Christian had thought over it and had a plan. "Let my land stand as security, and if this is not sufficient I have a friend who is also willing to let his land stand as security. My friend is also interested in the Gospel and wishes the villagers to break off opium." The rich farmers agreed to the proposal and the old Christian, willing to sacrifice his land for the good

of others, signed the deed of security. Oh, that we all had the earnest devotion of this old man to his Lord, the self-sacrificing love for the souls of others that led him to risk his all for their sakes!

The Opium Refuge Society was accordingly invited to open a temporary refuge in the village. The old Christian set apart the two best rooms in his house, one for the women patients and one for the men. A third room in the middle answered for a chapel. Into the fourth and smallest room he and his wife retired, there to act as servants in attending the patients and making their food. Meanwhile two Christian workers, a woman and her son, were sent by the opium refuge, and the work, which was no easy undertaking, was started. Daily the Gospel message was preached to those poor people, and from the commencement God's seal seemed to be set on the work. The evening meetings were crowded by those who did not smoke opium. Women and children learned hymns, texts of Scripture and short forms of prayer. Soon the people themselves took the paper gods from the walls and doors of their houses, and one man gave a large cave for a chapel—a place large enough to seat one hundred people. Several others brought lime and cemented the place and soon it was ready.

I cannot stop to write of how quickly the work spread; how deep-rooted superstition was gradually broken down before the light of the Gospel; how many were convicted of sin and cast themselves at the feet of Jesus and obtained peace. Several who had sown crops of opium on a few acres of irrigated land, on being convicted of the evil of it, pulled it up, at no small loss to themselves. Truly in this instance the Gospel again proved itself to be the power of God in the salvation of the village.

The crowning day seemed to come when the villagers agreed to destroy the large village idols in the eight temples. At daylight I struck one of the large temple bells, in response to which the chapel was soon filled with the villagers, most of them armed with axes, mattocks and other implements. These were piled in the corners, while all hearts were lifted up in prayer to the living and true God whom they had now learned to worship, that His

blessing would rest upon us in our undertaking and that the god of this world from whose bondage we had been rescued would be hindered from interfering with the work we had resolved to do. After this, oh, what a time we had! There were some hundreds of idols, some of which I should think weighed quite one half a ton on their pedestals, and took nearly two days to destroy. It was all so sudden and wonderful that one did not like to write about it until some time had elapsed so that the work might be tested.

Over a year has now passed and the work still stands, or I should say, still goes on. During that time the villagers have subscribed quite a sum of money, and Christians of other districts, hearing of the Lord's blessing, have also given, and now the largest of the temples has been altered and converted into quite a nice chapel which will seat, I think, from 150 to 200 people. A second temple has been made into a boys' school and the hum of children's voices can now be heard repeating the characters and memorizing Scripture. (Some other Christians in different parts had another temple made into a nice dwelling-place for me to live in. This was done without my knowledge and cost over 40,000

cash.) From this village last year about twelve were baptized. A baptistry has now been built in front of the new chapel, where, D.V., on the 10th of August we hope to baptize others of the inquirers who have already been examined and have proved by change of life their conversion. I have learned that on this occasion the villagers have already decided to contribute about twenty bushels of wheat and two sheep. This liberal contribution will, I think, be sufficient to cover the expense of entertaining all guests who may care to come to the baptismal service, and also to defray other expenses. The temple lands have

been given over for the Lord's work. Four men in the village have contributed about eighteen Chinese acres of good wheat land. Sowing and reaping this land will be done by some of the villagers. The proceeds of crops reaped are to be used for the chapel expenses and to keep up the school.

The blessing has gone on and has spread so that in several other villages around we have a number of enquirers. I feel sure that you will praise the Lord with me for all His wonder-working grace, and at the same time will not cease to pray that the good work God has commenced He will perfect in these young believers.



DR. AND MRS. A. L. SHAPLEIGH; BROOKS AND STEPHEN SHAPLEIGH.

Profitable Giving.

The Bible Society's Record tells of a collector who called upon a man for his contribution to the Bible cause. He was not a wealthy man, but did his own work on the farm. He looked over his books and said his contribution would be seventy dollars.

"Why, this is remarkable benevolence!" said the collector. He replied, "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to His blessings, and I hit upon this plan: I will give five cents for every bushel of wheat I raise;

three cents for every bushel of oats, barley, etc.; ten per cent. for the wool, butter, etc., that I sell. The first year I gave twenty dollars, the second thirty-five, the third forty-seven, the fourth forty-nine, the fifth fifty-nine, and this year my Bible contribution is seventy dollars. For twenty years previous, my doctor's bills had not been less than twenty dollars a year, but for the last six years they have not exceeded two dollars a year. I tell you, 'there is that scattereth and yet increaseth,' and 'the liberal soul shall be made fat.'" — *Herald of the Coming One*.

Our New Missionaries.

BY the blessing of God upon us, prayer has once more been answered for workers and means, and we are able to supply further, in some small measure, China's great need. Besides our returning missionaries, Mr. and Mrs. Henry S. Ferguson, with their three children,

who sail from Vancouver by the S. S. "Athenian," upon the 14th inst., and Dr. Mary E. Newell, who has already sailed with Miss Murray, as made mention of in the Editorial Notes, there will go forth as new missionaries Dr. and Mrs. A. L. Shapleigh, with two

Santa Monica, Cal. For a time also, he served in connection with the American Board at Tien-tsin, North China. He was obliged finally, for various reasons, to return to America, where he has remained for several years. He is now going back to China, the existing obstacle having been removed, to serve there with the China Inland Mission.

Mrs. Shapleigh, of Boston, Mass., was educated in private schools. With her husband, she served in Sunday school and mission work in Colorado Springs, Col. and in Santa Monica, Cal., and



MISS PHILENA DELONG.

children, Miss Ethelwyn E. Naylor, Miss Grace E. Brooking, Miss Philena R. DeLong and Miss Anna C. Skow. These last friends will be accompanied by our beloved friends and co-workers, Mr. and Mrs. J. S. Helmer, who go to visit China, and who



MISS ANNA SKOW.

also, in connection with the Salvation Army. Mrs. Shapleigh was also in China, and now returns to resume the service there which she was obliged for a time to relinquish.

Miss Ethelwyn E. Naylor is from To-



DR. MARY NEWELL.

expect to be absent from home about six months. The photos upon this page will give our readers a view of the faces of our missionaries, and the following account will somewhat introduce our friends to their lives.

Dr. A. L. Shapleigh, of Boston, Mass.,

was born and educated in England. She studied stenography and typewriting in Canada, and served for a time, in this way, as a helper at the headquarters of the Salvation Army in Toronto. Later, she came into the Mission Office in the

same capacity, and served with us for some five and a half years. While thus engaged, she attended the night classes of the Toronto Bible Training School, and subsequently took a six months' training in nursing,



MISS ETHELWYN NAYLOR.

was educated in the Boston Public Schools, at Harvard College, and at Harvard Medical School. He was engaged in Christian work for a time with the Salvation Army, later as an evangelist at Colorado Springs, Col., and at



MISS GRACE BROOKING.

in connection with the Nursing-at-Home Mission, Toronto.

Miss Grace E. Brooking is from Guelph, Ont. She was educated there in the Public Schools, also she had the advantages of a commercial course, and of a Sunday School Teacher's Normal Course of Bible Study. Two years ago she came into the office of the Mission, to serve there as book-keeper, and during her stay with us attended the night classes of the Toronto Bible Training School. Her principal Christian service has been rendered in connection with the Sunday School and Christian Endeavor.

Dr. Mary E. Newell comes to us from St. Louis, where she has been practising medicine for three years with Dr. Mary H. McLean. She was, before this, graduated from the Delton, Ohio, High School, was two years at Wooster University, was one and a half years at a Nurses' Training School, and she took a full medical course at the Northwestern University Woman's Medical College, Chicago. Also, she had the advantage of ten months of study in the Moody Bible Institute, Chicago. Her active Christian service was rendered in College Y.W.C.A. and Student

Volunteer Band work, in Church and Sunday School work, in City Mission work, and in connection with the Union Bible Class of St. Louis. Dr. Newell is a sister of Prof. W. R. Newell, of Chicago, so widely known as the teacher of the Union Bible Classes, there and elsewhere.

Miss Philena R. DeLong is from Boston, Mass. She received her education at grammar schools. Also, she is a graduate of the Gordon Bible and Missionary Training School, of Boston. For four years she served as the Missionary of Dr. Gordon's old church, the Clarendon St. Baptist Church, of Boston. For the last few months she has been the visitor in connection with the Y.W.C.A. at Cambridge, Mass.

Miss Anna C. Skow is from Algona, Iowa. She was for one year at college, for one winter at a Normal College, and for two years at the Moody Bible Institute at Chicago. Her Christian service has been rendered in teaching Sunday School classes and in house to house visitation.

We ask most fervent prayers for all the above friends, that God may bless them ever increasingly, and that He may greatly use them in China.

A Visit to An-shuen Out-Stations.

BY MISS I. ROSS.

I RETURNED last Tuesday from a visit to Chen-ning Chau, one of our out-stations, about twenty miles away, where I spent ten days and had a most en-

couraging time. There are more than two hundred names on the enquirers' roll, and crowds attended the meetings held each evening during our stay there. I had with me a young evangelist and a Christian woman who was acting as Bible-woman for the first time. She worked well, and told the Gospel story simply and clearly, and had great acceptance with the women.

We had invitations to be present at the destruction of idols in two dif-

ferent places. Throughout the week all our meetings were largely attended, and during the day the Bible-woman and I had many opportunities of speaking for

Christ, having not a few invitations to homes of enquirers, who invited also their friends and neighbors to hear our message, so that we were kept busy.



Photo by

A SCENE FIFTEEN MILES FROM TSEN-I FU

[Dr. H. T. Clark.]

The following day we went again into the country to the home of a Mr. Woo, a military graduate, who wished us to be present when he destroyed his idols. He came himself to escort us, bringing coolies to carry our chairs. He invited the evangelist and several enquirers as well. We received a hearty welcome from his mother and wife, who had previously called on us, and we spent a most enjoyable afternoon telling the Gospel

to quite a company of the neighbors who assembled. The idols were taken down, amongst them a fine gilt Goddess of Mercy, and piled in a heap on the mud floor to be

burned. We held a short service, and towards its close the idols were set on fire. It was such a joy to see them destroyed. God grant this whole family may learn fully to trust in Him who alone is mercy and truth. There is no evangelist stationed at Chen-ning Chau, but the workers here go week by week in turn and stay from Saturday till Tuesday.

Some four years ago a Mr. Lai, of this place, proprietor of a large shop for the manufacture of baskets and a great variety of articles made of bamboo, purchased some Gospels and tracts. He could not understand them, so he put them in his desk drawer. About a year ago in clear-

ing out the desk drawer he found the books and thought he would try again to understand them. The Holy Spirit helped him to understand enough so that he believed, but he kept on the lookout for someone to teach him more. Recently when the United Evangelical Mission opened a preaching hall here he went and asked if they preached the same doctrine as his books told about. On learning that it was the same his heart rejoiced, and he has been attending services regularly ever since. He is making good progress and joyfully endures much persecution for the Gospel's sake.

"Their Right Hand is Full of Bribes."

PS. 10 : 26.

BY MR. THOS. WINDSOR.

REPEATED invitations having come to me to visit Sang-chi, I went last month and spent two and one half days there. Sang-chi is a market-place thirty miles from Tsen-i Fu, and has a population of between three and four hundred families. We had three meetings daily, with from seventy to one hundred and thirty persons in attendance. The intervening time was fully occupied with conversations and discussions. With some who had already heard the Gospel several times I am encouraged to think there were desires to become better acquainted with its truth. But with others I fear the interest manifest was in proportion to their expectations of material help being given later. A case has already arisen in the yamen in connection with one of the village elders. The people are expecting help from me which it is impossible to give; so it remains to be seen what effect it will have upon their interest.

As this yamen case is typical of hundreds of others and shows something of how impossible it is to obtain justice under the present official régime, perhaps you would be interested in hearing about it.

Mr. Liu is an elder, or constable, of a district of Sang-chi, one of whose duties as such is to notify the magistrate of unruly persons living in his district who persist in

giving trouble after having been warned, etc. In this district there lives a man whose name is Li, who is the leader of a gang of lawless fellows. Mr. Liu had occasion to report this man to the magistrate, who sent two underlings to arrest him. When these worthies arrived at Mr. Li's house, his mother, in a fit of anger, poisoned herself with opium and died. Li's people thereupon carried her body to Mr. Liu's house and accused him of killing her,

and at the same time broke the door and windows of his house. Mr. Liu, knowing the character of this man, became frightened and ran into the city to seek help of me. I, of course, could render no help beyond advising him to state the matter clearly in a petition to the magistrate. The case was heard and a decision given in favor of Mr. Liu, while Li was commanded to bury his mother. However, instead of doing this, Li, in



Photo by]

A WAYSIDE EATING HOUSE NEAR TSEN-IFU.

[Dr. W. T. Clark.

collusion with two of the chief underlings and some other constables of Sang-chi, made a row, and got Mr. Liu arrested *without the officials' knowledge*. Money passed between Mr. Li and these yamen fellows, and during the first eight or ten days of Mr. Liu's confinement they extorted about 150 ounces of silver* from him by false promises of a speedy and peaceful settlement. They had also been to his home and obtained money from his mother

*An ounce of silver is equal to about seventy cents gold.

under like pretences, she, of course, being willing to do anything to free her son. Mr. Li also in turn bribed these yamen runners, who represented the case to the official as a serious one against Mr. Liu, and that the people of the place objected to the former decision. Mr. Liu continued to lie in prison for a month, occasionally having money extorted from him by his gaolers whilst the magistrate was busy with other matters. Then a coroner with the magistrate's deputy was appointed to hold an inquest. (Fancy holding an inquest on a body in a tropical climate, after having been exposed to the great heat of summer for more than a month!) Whilst at the place the yamen underlings bribed Liu's mother to sweeten the coroner's temper and theirs with some silver if she wished a verdict in her son's favor. Having received the money the coroner of course gave a verdict in favor of Liu, saying the injuries on the body were caused by beating herself in anger, and that she died of opium poisoning. But the yamen fellows having in the meantime received a larger bribe from Li's people, quietly hinted to the deputy that the coroner had Liu's money in his pocket, which influenced his verdict! The deputy having himself likewise received 150 ounces of silver from the Li family, abused the coroner for taking bribes and giving a wrong verdict and had him beaten on the spot. The body was then examined again and a verdict given against Mr. Liu. At this his mother exclaimed that he truly had not killed the woman, as he was on the market-place when it occurred. For saying this the

deputy had the old lady of more than sixty years of age beaten in the presence of the crowd with 200 blows on the face. This was done by the fellows who only a short time before had received her money. After this three or four other elders petitioned the magistrate for Mr. Liu, stating where he was and what he was doing when Mr. Li was arrested. These were ordered to be present at the next hearing of the case, but the underlings who went for them frightened them so with accounts of what they might expect if they appeared for Liu, that all but one returned home when half way to the city. As these have to be present when the case is tried it is now at a standstill, ostensibly waiting for them; whilst the yamen people, reporting their non-arrival from time to time, are putting pressure upon Mr. Liu to pay up 300 ounces of silver with promises to settle the case at once. I hear that two or three others have come from Sang-chi to give evidence for him, and there is now talk of the case being brought into court within the next two or three days. But it is difficult to tell what other strange developments may take place before then.

Had Mr. Liu connected himself with the Romanists, they would doubtless have brought influences to bear on the yamen runners which would have resulted in his escaping their toils, for such protection is often afforded by them. Considering the difficulties of obtaining justice in the yamens, it is not surprising that these poor oppressed people seek for relief in this way, and many come about the missionary with the hope that such help will be given.

In Memoriam—Miss Lydia J. Kay.

MISS Lydia J. Kay is the last of the ever-increasing number of our loved missionaries who have finished their course with joy and have entered into rest. Miss Kay passed away at Jamestown, New York, upon the 30th day of August. She had suffered from a complication of diseases for some years. Paralysis at last set in, and this finally was the cause of her death. We mourn her loss, and pay this tribute to her memory with grateful and affectionate remembrance of her many and great virtues.

Miss Kay was born at Darwin, Lancashire, England, in 1849. She removed to Burnley, Lancashire, and in 1880 she came to this country, settling with her married sister, Mrs. Smith, at Jamestown, New York. Soon after this she returned home to watch at the bedside of both her father and mother, and remained there a year, during which time she buried the one and the other. She then took up permanent residence at Jamestown, though with frequent visits to England, supposing that her life-work was to be on this side of the water. But the

Lord had other and larger purposes for her. In 1890 He made it clear to her and to the China Inland Mission that her services might be profitably rendered in China, so that

that year saw her going upon her way to Shanghai. She arrived at that city in the beginning of 1890 and entered at once upon the study of the language at the Ladies' Training Home at Yang-chau.

Miss Kay's experience as a missionary was a rather peculiar one, and to many others it would have been a trying one. She had not been in China long, and was only just beginning to make progress in the study of the language, when she was asked to return home, being an excellent nurse, with an invalid sister. Here was a serious trial of patience and faith. But our sister was fully equal to the strain. She accepted the responsibility and faced the disappointment with joy. Hence we saw her back in our Mission Home in Toronto only a few months from the time she

left us. Again she went forth with renewed expectation of learning the language and serving directly among the



MISS KAY.

Chinese people. But the Mission authorities at that time had need of a tried and trusted person to take charge of the Mission Home at Shanghai, and they felt that Miss Kay was the person for this place and service. Hence they asked her if she would not act as head and mother of this Home. Here was another serious trial of patience and faith. By God's grace, however, our sister did not fail. Relinquishing her spiritual desires and ambitions she took up the task of housekeeping for a large and ever-changing family and served as a bond-servant of the Lord in a very trying place and work with such wisdom and sweetness as commended her to all. Here our sister remained for the years she was in China, and she only laid down her responsibilities when physical weakness had at last so far prevailed against her as to make returning home absolutely necessary. She returned to Toronto and Jamestown in December, 1897. Thus Jamestown came to be once more her abiding place and the scene of her spiritual activities. And these last remained,

in spite of failing strength and increasing suffering, incessant. The faith that had triumphed so often in connection with her missionary career triumphed at home also; and it can be truly said that that faith grew brighter and brighter, so that her last days were her best. From her home, her room, and, at last, her bedside, went forth radiating influences of blessing like rays of light from some full-orbed star, or, to change the figure to a Scriptural one, from her midst there flowed rivers of water. Many learned thus to give thanks in her behalf to the God of grace and glory; and many thus, when they heard of her sickness and death, mourned as those who found it difficult to be comforted. As a Mission we sorrow deeply, for we have lost a life from our midst whose wealth of prayer and love in our behalf was deeply prized. But, as we think of her, her labor ended, her pain past, her fulness of joy realized, we rejoice, for she loved her Lord and served Him faithfully and well, and great is her reward.

"I am Debtor . . . Both to the Wise and to the Unwise."

BY MRS. F. A. KELLER.

ONE day last autumn Mrs. U, the wife of one of the city officials, called on me. In conversation she told me that she had had a desire for many years to study English, and asked if I would be willing to teach her. I told her my time was so fully occupied that I was afraid it would be impossible, but invited her to the Sunday services and classes throughout the week. She said she would like to attend but her husband would not be willing. He would consider it all right to come to study but he would not like her to come with the crowds on Sunday. As I thought and prayed about it I felt God was opening up this way for work among these ladies, so I finally decided to undertake the teaching, and now have a class of five.

The lady on my left is Miss Chen, the daughter of my teacher, an earnest Christian. On my right hand is Mrs. Li, wife of one of

our evangelists. Next to her, standing, is Miss Ch'uen, a young Manchu lady of thirty years of age. You will notice her dress is different from the others, and she has a long queue like the men. She has had a full Chinese medical course.

The lady sitting in front of me is Mrs. U, the wife of the official. You will see she has an embroidered square on the front of her gown, and there is also one on the back. The beads she wears also show of what rank she is.

The three ladies, Mrs. U, Mrs. Chang, the lady beside her, who is also of a very high-class family, and Miss Ch'uen, are all reading the Bible, and seem interested. Mrs. Chang has just asked for baptism. Mrs. Li and Miss Chen have been able to help in speaking to the others. They usually stay for an hour or so after the class, so we have good opportunities for teaching them the Gospel. May they all be led to Christ.



Photo by

[Native Photographer.

MRS. KELLER AND HER CLASS IN ENGLISH.

Tidings from the Provinces.

News Notes.

IT IS GRATIFYING to hear that at Shun-king, in Eastern Si-chuen, rain has fallen, and Mr. Evans writes that part of the crops will be saved.

MR. CHENERY has taken up residence at Pang-hai in Kwei-chau, where Mr. Fleming was massacred, and will begin the study of the Miao language, preparatory to commencing work amongst the aborigines who live there.

MR. JAMES ADAM reports that a half-yearly conference has recently been held in An-shuen, when over one hundred enquirers from the country were present, besides several scores of Miao who are more or less interested in the Gospel. In all about three hundred people slept on the premises. Mr. Adam writes that at the daily prayer meeting it was a refreshing sight to behold these Chinese and half a dozen or more different tribespeople uniting in worship and prayer to God.

MR. W. JENNINGS informs us that, in Kai-hsien, rain has now fallen, and that there is a prospect of a 50 per cent. harvest. "Kai-hsien," he writes, "is one large opium field, and, after the crops, is one large opium shop. To be a native member of the community here and not be associated in some way, directly or indirectly, with opium, is no small wonder. Many of the heathen here are reported to have vowed to sow only wheat, beans, and the like, being pressed thereto by their conscience during the drought."

MR. JAMES STARK, writing from the Mission centre in Shanghai, says: "There is continued cause for thanksgiving in connection with the progress of the work throughout the field. In many of our stations the outlook is hopeful, the number of enquirers is increasing, and the interest in the Gospel is deepening. The openings for evangelistic effort never were more numerous, and the need of prayer that those to whom the ministry of the Gospel has been committed may be divinely guided and empowered never was greater. There are also many adversaries, and in the prosecution of their labors our workers are meeting with not a few difficulties and trials which test their faith and patience, and reveal how great the forces of darkness are."

MENTION has already been made in these columns of the generous response by the native church to the appeal from the British and Foreign Bible Society in connection with their Centenary Fund. Mr. Bonfield, the agent of the Society in China, has had an analysis of the contributions made, and he states that the total sum received from the Chinese churches throughout the empire to the 16th September is \$4,771.82. Of this amount no less than \$1,316.16 came from one hundred and thirty-nine China Inland Mission stations; that is to say, very nearly one-third of the total amount collected from the Chinese has come from churches in connection with the China Inland Mission, and donations are still coming in from some of the more distant stations.

THE BIBLE IN CHINA.—For the first time in the history of the British and Foreign Bible Society, their total issues of whole Bibles in one year for all countries together is over one million copies, while the grand total of Bibles, New Testaments and portions amounts to 5,697,361 copies. Friends of China will be thankful to learn that of this grand total more than one-fifth were issued in China alone. The British and Foreign Bible Society's sales in China were 18,867 Bibles, 43,282 New Testaments, 1,185,346 portions, which together make a total of 1,247,495 copies. Adding to these the issues of the National Bible Society of Scotland, which were 678,974, and those of the American Bible Society, which amounted to 438,597, there is a grand total of 2,365,066 Scriptures circulated in China last year.

The British and Foreign Bible Society, in its most interesting report, states that the sales and gifts in China last year were within three thousand of multiplying four-fold the number circulated ten years ago, and the fact that at none of the Bible Society's depots, excepting London, were so many Scriptures dealt with, is a striking testimony to the change which has come over China during the last few years. If the circulation of the Word of God may be accepted as an index of the progress of the truth, and probably there is no better guide, these figures cannot be read without profound gratitude.

But apart from the wide circulation, there are increasing evidences of the value which the Chinese are beginning to place upon the Holy Scriptures. Some instances of liberality have already been mentioned in recent numbers of CHINA'S MILLIONS, and from the August number of the *Chinese Recorder* we learn that up to July 29th, the responses in China to the Bible Society's Centenary Fund had amounted to no less a sum than 9,001 Mexican dollars, or about \$4,101. Of this sum, the larger half was contributed by the Chinese Christians. The actual figures are as follows:—Donations, foreign, \$1,297.80; Chinese, \$71.20; making \$1,369.00. Collections, foreign, \$2,918.53; Chinese, \$4,713.62; making \$7,632.15. Total, \$9,001.15.

From these figures it will be seen that, if the donations of the more wealthy foreigners be omitted, the Chinese collections have far exceeded those given by the foreign communities, and the figures suggest that it is possible that when all the sums have been received from the more distant stations, the Chinese collections may approximate double what was thus given by foreigners. It is evident that there must have been a very wide response on the part of the Chinese, for with them the gifts would not be in large amounts.

New versions have been issued during the year of the revisers' tentative translations of part of the Mandarin New Testament and the Easy Wen-li, also the New Testament in Wen-chau colloquial, Exodus in Foo-chau colloquial, and St. Mark in the Hai-nan colloquial. The Gospel of St. Matthew has also been translated for the first time into the Chong-kia dialect, by Mr. Samuel Clark, of the C.I.M.

In keeping with what has been already reported of mass movements in Si-chuen, it is recorded that of the 3,425 whole Bibles sold through the agency of colportage, 1,400 were sold in the Si-chuen district. One enterprising Chinese gentleman in North China, who has been opening schools throughout his district, purchased no fewer than five hundred Bibles and three hundred New Testaments, that he might place the Bible in every school. On all hands the report shows an increased interest in the Word of God, and many pleasing incidents are recorded in the report.

Shen-si.

HO-YANG.—"This is the first time I write you from our new station, Ho-yang. We have been here now about four months, and during this time we have had the privilege of telling the Gospel to hundreds and hundreds who never have heard before. At first we had crowds of people coming every day, and when they are not too busy we still have many coming to hear again. Four have given in their names as enquirers, and may I ask you very specially to pray for them that they may be rooted and grounded in the Truth.

"One of these enquirers is our landlord, Mr. Chang. He is of a very good family and we have now engaged him as our private teacher. His wife and a daughter sixteen years of age are both interested. We can see a very great change in them from the time we came here. The Lord is truly working and you know that the enemy will try to hinder in many ways. Mr. Chang's brother is very much opposed to the Gospel, and we are making him the subject of special prayer and asking the Lord to save him.

"One day an old woman from the country came here. She had been here before and I could not help noticing that she looked about rather suspiciously. That day when I had been talking with her for a time she told me that a family not far from us had tried to hinder her from coming here. They had told her, amongst other things, that we had bought a lot of paper to use in wrapping up people in order to send them to foreign countries. The old woman said to me afterwards, 'But I really don't believe that you want to do me any harm.'

"In another family where both the husband and wife are interested has the enemy been trying to hinder. Others had been saying to the young wife that it was very bad of her not to burn incense in remembrance of her mother, etc. The young woman was finally persuaded to do it, and when her husband would not allow her to burn incense she took opium to kill herself. The Lord answered our prayers for her and spared her life, and when she was here yesterday afternoon, she said to me that she had decided to follow the Lord and to leave what she knew was displeasing to Him.

"A few weeks ago I had the joy of visiting my old home, Han-cheng, a day's journey from here. We had a gathering there for two days, when twelve of our

enquirers received baptism. It was such a joy to see them all again. Will you not pray for these twelve that they may be kept true to the Lord.

"A few days ago we were invited to a village seven miles from here, where a great number of people gathered together to see the foreigner. They also listened very attentively to the Gospel, and we pray God may water the seed sown in the hearts of the people there. I do not know if I have told you before that we have in this district 500 larger and 300 smaller villages, and so the city where our station is located is in a very suitable place.

"Do pray for enquirers here, who are still like weak little children, and pray much for us, that we may be guided in everything at this new place, that we may not in any way hinder the Lord's work in and through us."—(Miss) S. Bengtson.

Kiang-si.

NAN-CHANG.—"While Mr. Hoste and Mr. Ernest Taylor were with us we had the joy of baptizing two men and two women, the first baptisms since we came here. You know the work at this place has been very hard, but, thank God, we are having some encouragement. We have now the "perfect" number of seven Christians in connection with us. One was baptized before we came, and two (the evangelist and his wife) have moved here from Ih-yang. So with this little band of bright workers (they are all doing something for the Lord) we "take courage and go forward" against the powers of darkness.

"One of the baptized is a dear old man who had heard the Gospel for some years at Uh-shan, but did not fully decide to trust the Lord till 1900, during the troubles, when he was, or thought he was, in danger of losing his life. Then he fully decided to follow the Lord, and since he has been a bright Christian. I made a visit to his home, thirty miles from here, and thank the Lord for what I saw of this man and his work for the Lord. There are a few that gather with him in his home on Sunday for reading and prayer. I know you will join us in prayer for him. The last time he was here he said there were six or seven that come to meeting there now.

"The other man baptized is a cobbler. He is very earnest and eager to tell others what he himself knows about the Gospel. He always has a New Testament or hymn-book with him and keeps the book open while working in order to learn more and to feed his soul.

"One of the women is an old person who had heard the Gospel at Yang-keo, where she decided to trust the Lord. She came to this city last year, and since has regularly attended our meetings. She is staying with her two sons, who are shopkeepers in the city. She is a bright witness for the Lord and exhorts nearly everybody she talks with to trust the Lord. Her eldest son has been brought to our meetings. He closes his shop on Sunday, and as far as one can judge he also has given his heart to the Lord.

"The other woman baptized is our children's nurse. When she first came to us she did not believe there was a Savior and she had a very bad temper, but, thank God, she is now changed, and we hope she will be a good help to Mrs. Thor in telling the Gospel to the women. She has learned to read, so she reads the New Testament fairly well.

"I am also thankful to say that our meetings are well attended. We have made a few changes in the native quarter in order to get a good guest-hall for men. We are also looking for a better street-chapel, which we hope and pray the Lord will give us in His time."—A. E. Thor.

Si-chuen.

KUANG-UEN.—"This month we have had the joy of adding eleven new members to our small church here. August 7th was quite a record day for Kuang-uen. Mr. Aldis came up to conduct the services, which began at 10 a.m. with a communion service. Then followed the ordinary morning worship, when our church was well filled. After the morning service we received eight enquirers; five of these are city people, and three men are from Chao-hua, our out-station. The baptismal service took place in the afternoon, when the church was again filled. All of those who were baptized have given evidence of changed lives and are very earnest and bright. One of the men, Mr. Chen, is our Bible-woman's husband. For many years he was much opposed to the Gospel and persecuted his wife because she came to worship. Several times he beat her, tore up and burnt her Bible and hymn-book, etc. He was also a great opium smoker and his wife and little girl often had not enough to eat. His little girl, of whom he is very fond, exhorted him to try and break off the opium, and he listened to her, and at the beginning of last year came to ask for medicine. Mr. Kitley helped him to break off the habit and he has gone steadily forward, and is a witness to the whole street of what the grace of God can do for sinners."—(Miss) E. H. Allibone.

Monthly Notes.

ARRIVALS.

August 30th, at Shanghai, Rev. and Mrs. C. B. Barnett and child (returning) from Australia.

November 9th, at Vancouver, Miss Margaret King, from Shanghai.

DEPARTURES.

October 31st, from Vancouver, Miss M. Murray (returning) and Dr. Mary Newell, for Shanghai.

November, 14th, from Vancouver, Mr. and Mrs. H. S. Ferguson and three children, and Mr. H. H. Curtis (returning), for Shanghai.

November 18th, from Seattle, Mr. and Mrs. J. S. Helmer, Misses G. E. Brooking, E. E. Naylor, A. C. Skow and P. R. DeLong, and Dr. and Mrs. A. L. Shapleigh and two children, for Shanghai.

BIRTHS.

July 25th, at Sin-an, Ho-nan, to Mr. and Mrs. G. A. Stalhammar, a son (Adolf Johannes).

August 15th, at Kin-hua, Cheh-kiang, to Mr. and Mrs. F. Dickie, a daughter.

August 26th, at Kiong-chau, Si-chuen, to Mr. and Mrs. Fawsett Olsen, a daughter (Rose Evelyn).

September 2nd, at Chen-kiang, to Mr. and Mrs. C. Best, a daughter.

September 6th, at Kih-an, Kiang-si, to Mr. and Mrs. W. Taylor, a daughter.

MARRIAGES.

September 14th, at Tientsin, Mr. H. Lyons to Miss E. Guthrie.

September 21st, at Shanghai; Dr. S. H. Carr to Miss S. E. Morris.

DEATHS.

July 29th, at Keh-cheng, Shan-si, Miss K. Rasmussen, from typhus fever.

August 7th, at Mien-hsien, Shen-si, Constance, aged nine months, daughter of Mr. and Mrs. A. Goold.

Recent Baptisms.

KAN-SUH—

Liang-chau	3
Ning-hsia out-station	1

SHEN-SI—

Si-hsiang	31
Han-chong	13

SHAN-SI—

Chao-cheng out-stations	45
Pao-teo out-stations	10

CHIH-LI—

Shuen-teh	10
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SHAN-TUNG—

Ning-hai	9
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HO-NAN—

Kuang-chau and out-stations	47
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SI-CHUEN—

Siao-shi	3
Kuang-uen	11

KUEI-CHAU—

An-shuen out-station	5
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KIANG-SI—

Kih-an out-station	2
Kan-chau	3
Fu-chau	3

AN-HUEI—

Tai-ho	1
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CHEH-KIANG—

Ku-chau	13
Ping-yang and out-stations	53
Uin-ho	5
Wen-chau and out-stations	12
Chu-chau	4
Yen-chau	5

296	
Previously reported	1,001
	<u>1,297</u>

Editorial Notes.

MONTHLY TEXT—"The grace of God hath appeared, bringing salvation to all men."—Titus 2:11, R.V.

MANY of the subscriptions to this paper run from January to December of the present year, and expire, therefore, with the December number. May we ask friends who purpose renewing their subscriptions to do so as promptly as possible, as this will greatly favor us in making out our list of subscribers for the coming year. In sending a subscription the subscriber is asked to make sure to mention the full address, and in case of a change of address to give, not only the new, but also the old address.

We have had the joy of welcoming to Toronto, somewhat earlier than we had at one time expected, the Rev. and Mrs. F. A. Steven, their six children, and Mrs. Steven's mother, Mrs. Tapscott. These friends have come from England to reside on this side of the water, and they will take up their residence, not in Montreal as was first anticipated, but at London, in order to represent the Mission at that place, and to do deputation work from that centre. Mrs. Steven is still poorly, but we trust that the climate of Canada will prove beneficial to her. We bespeak the prayers of those interested in our work in behalf of this beloved family, that they may be blessed in their new home, and greatly used of God.

Miss Murray, who was so seriously injured in the C.P.R. railway accident at Sinaluta, less than two months ago, has made, in answer to prayer, a remarkable recovery. From the first, under the blessing of God and the skilful and tender care which physician and nurses in the C. P. R. hospital at Calgary have given her, she has made steady and rapid improvement, so that toward the close of October she was able to move about on crutches and to go out of doors. Later she was sufficiently well to renew her journey, which she did, going forward, with her devoted companion Mrs. Stott, to Victoria, to visit there our kind friends Rev. and Mrs. Archibald Ewing. On October 31st, Miss Murray sailed in the "Empress of Japan" for Shanghai. An accepted candidate, Doctor Mary E. Newell, had joined her meanwhile, and has proceeded with her to Shanghai. Mrs. Stott has returned to Winnipeg, to be there and thereabouts for about two months, holding meetings in the interest of the Mission. Thus is brought to a close a chapter in the history of the Mission, which, in spite of suffering on Miss Murray's part, and anxiety and sadness on ours, has been mixed with many mercies. For these, and especially for sparing Miss Murray's valuable life, we give our Father in heaven heartfelt praise.

A Farewell Meeting was held at the Guild Hall, Toronto, on the evening of Friday, the 4th instant, in connection with the going forth to China of Mr. and Mrs. Helmer, and of our returning and new missionaries. A large number of friends gathered in the Guild Hall to listen to the testimonies and to pray for the speakers, and it is not too much to say that the power of the Spirit was manifested in a peculiar way throughout the meeting. There was not a note of sadness heard, in spite of impending separations; but all was as it should be at such a time, the privilege of service and the joy of following Christ being the one theme. The meeting turned, happily, into a prayer and praise meeting, much prayer, and as much praise, being offered to God by those who led the meeting in this part of its service of worship.

By the time this issue reaches the hands of our readers, Mr. and Mrs. Helmer and party will be on their way to China, it being arranged that they should sail from Seattle, by the S. S. "Tremont," upon the 18th inst. We trust they may have a comfortable and safe voyage, and be much blessed of the Lord to many as they journey.

During Mr. Helmer's absence, Mr. F. H. Neale will attend to the office duties at Toronto, representing Mr. Helmer in the correspondence and otherwise. Will friends address their correspondence as usual, but understand that replies will be given, for the time being, by Mr. Neale. Mr. J. F. Broun-ton—who happily is much improved in health—has kindly consented to remain at Toronto during a part of the time while Mr. Helmer is away, and Mr. Neale will have the help of his presence and advice. Each of these brethren will greatly value prayers in his behalf.

There has been a gracious response of late to our prayers for additional Prayer Union Meetings in some directions, and we are greatly encouraged thereby. One of the last to report to us is a new meeting in Hamilton, Ont., to which we would give all local friends earnest invitation. This meeting will be found noted in the list of Prayer Meetings on the second page of this paper. We would call attention, at the same time, to a new Prayer Meeting which will be held hereafter, under the direction of Rev. F. A. Steven, at London, Ont., which we trust the London friends will attend. This meeting also will be found noted upon the second page.

It became necessary to give up for a time, last summer, the Prayer Meeting held in the Mission Home at Germantown; but this has now been renewed. The hour of the meeting, however, has been changed. Hereafter, instead of meeting in the evening of Friday, the gathering will be held in the afternoon of that day, at 4.30. The persons attending the Germantown meeting are, as yet, few in number; but the meetings are full of blessing, the Lord seeming to grant His presence and benediction in a peculiar manner. We trust that any friends in or near Germantown who may read this, will consider themselves heartily invited to attend these services as often as becomes possible.

While praying for the combatants in the present war, there is great occasion for giving God thanks for the peace which is prevailing in all the heathen nations round about the seat of war, in Korea, in Japan, and in China, where missionaries are residing and missionary work is being carried on. Seldom has the Church abroad been face to face with a deadlier peril than that which confronted it when hostilities first broke out. Very easily could the war have shifted in one direction or another, into Korea and Japan, on the one hand, or through Manchuria into China, on the other. That it has not done so, and that terrible loss of life among missionaries, native helpers, and native Christians has not followed, is because Christ yet sits upon the throne and has all power in heaven and on earth. Let us then give Him heartfelt thanks. And let prayer not be slackened to the end, that, even in the midst of turmoil, fighting and death, the work of the Lord may go on in the great eastern heathen nations, and precious souls be saved.

CHINA'S MILLIONS

What Constitutes a Missionary Call.

BY ROBERT E. SPEER, M.A.

*An address (abridged) delivered at the Student Conferences.**

WHAT constitutes a missionary call? I think almost all of us are familiar with the issue that is involved in this question; some of us because we have faced it in our own lives and have tried to work our way through to an answer; and some of us, because we have met it in the lives of other men, some of whom were honestly endeavoring to find an answer to it, and others of whom were making it a cover for all sorts of immoral subterfuges and evasions and untruths of character.

In two regards it is a good sign that men ask this question with reference to the work of foreign missions and their duty to it. It suggests that men think of the missionary enterprise as a solemn enterprise, an enterprise that is related in a singular way to God, and over which God exercises a singular care; and in the second place it indicates that they believe, if they are sincere, that their lives are owned by a Person who has a right to direct them and whose call they must await. When that has been said, however, I think everything has been said that can be allowed in favor of that question, and I want to go on at once to say that it is a question which can easily become thoroughly heathen and un-Christian.

By what right do we sever our life into departments, either geographically or otherwise, and say with reference to certain departments of life, "Now I will not enter upon that sphere of life until I have a call different in degree or kind from the call with which I would be satisfied to enter upon any other department of life"? What right has any man to be willing to study law under any less positive assurance that it is the will of God that he should do it than a man must have who goes out into the mission field? You and I have no right to set off certain departments of life from other departments and to say of those, "Those departments are different from others; we will not think of entering upon those without special divine sanction, without an unusual sort of divine leading different from the kind with which we would be satisfied to enter upon any other branch of service." What is there in the Rio Grande River to compel a man to have one kind of assurance that it is the will of God that he should preach on the south side of it, and another kind that he should preach on the north side of it? Is this world so different in different parts of it that I would be willing to work in Texas on grounds that I would not regard as sufficient to allow me to work in Mexico? What is there in the oceans that warrants a man in demanding evidence that it is the

will of God that he should work on one side of them that he does not demand as justifying his working on the other? This conception of distinction in the sacredness of spheres of life is pagan. Christianity contends that the whole life and all service are to be consecrated, and that no man dare do anything but the will of God and can know nothing less or more than that it is God's will that he should adopt any course. And there can be no more than this either required or possible in the case of foreign missions.

Suppose I were a slave owned by a master, and cotton was ready to be picked, and the order had gone out from my master that the cotton must be picked at all hazards all over his plantation; because he had not come personally to me to speak to me, might I plead, "In the absence of any specific call from my master to pick cotton, I will go a-fishing, or I will do some business of my own"? Is it not a fair analogy? You and I stand in a world where the Master's work needs to be done. He has told us to go out into this world and do His work. Because He has not come and spoken individually to us and said, "This work is your individual work," are we therefore free to go about our own business? And if men are going to erect lines of division between different departments of service, what preposterous reasoning leads them to think that it requires less divine sanction for a man to spend his life easily among Christian people than it requires for him to go out as a missionary to the heathen? If men are to have special calls for anything, they ought to have special calls to go about their own business, to have a nice time all their lives, to choose the soft places, and to make money, and to gratify their own ambitions. How can any honest Christian man demand a call not to do that sort of thing, and say that unless he gets some specific call of God to preach the Gospel to the heathen, he has a perfect right to spend his life lining his pockets with money? Is it not absurd to allege that a special missionary call is necessary, while a man may go on any pretext into any work that means simply the gratification of his own will or personal ambitions?

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After all, what do men mean when they speak of the necessity of a special missionary call? Do they mean that a man has to have some supernatural kind of mechanical indication of the divine will? "A call."

*Published in pamphlet form by Student Volunteer Movement, New York.

men say, "for example, like that that came to the Apostle Paul; I would be satisfied with that. Or the kind of a call I have heard Bishop Thoburn speak of; I would be satisfied with that." I believe they had these experiences, but I do not believe it is necessary that everyone should have them. David Livingstone had no such call. He says himself that he went simply out of a sense of duty. William Goodell had no such call. He consecrated himself behind an old tree stump at Andover over his Bible and the last command of Jesus Christ. Henry Martyn, William Carey, Keith-Falconer, nine-tenths of the great missionaries of the world, never had any such calls. Now if a call like this is necessary before a man may be sure that it is his duty to go out to the mission field, did these men do wrong in going? Do you say that the noblest men that ever served God in the world flew in the face of Providence because they did not have the particular sort of call you are asking for?

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I believe that a great deal of the confusion that surrounds this subject—and there is much of it—springs from the failure to discriminate between two clearly different things: one, the will of God for me; and the other, the method of the manifestation of that will to me. It is a matter of no consequence to me how God reveals His will to me; what I want to know is what that will is. It may come in some mysterious way; it may come from the voice of a friend; it may come through the influence of some address or book. I care not; the supreme thing is that God has a will for every man of us, and that no man of us has any right to specify one way, and one way alone, in which that will may be revealed to us, or to discriminate against any one work in life by conditioning God and requiring of Him some peculiar mode of procedure in summoning us to that work.

The whole thing reduces itself to this simple proposition. There is a general obligation resting upon Christian men to see that the Gospel of Jesus Christ is preached to the world. You and I need no special call to apply that general call to our lives. We do need a special call to exempt us from its application to our lives. In other words, the presumption under which every man of us is living is the presumption that the great will of God desired beyond the peradventure of a mistake that the Gospel of His Son Jesus Christ, the only Savior, should be made known to the whole world, should be carried to every creature in the world. You and I need no special divine revelation to our own personal lives to indicate that we fall under that general duty. What we need is a special call to assure us that we are exempt from personal obedience to that presumptive and general duty.

But there are men who say, "I deny that there is any such presumption. The presumption is in favor of a man's staying just where he was born." Well, then, if there is such a presumption as that, it is overcome by the greater need of the world. When a man stands face to face with such a need as that which exists here, and then contrasts it with the need that exists over there, I believe he must see that that need overcomes any mere presumption, if such did exist, in behalf of a man's staying here. But I deny that there is any such presumption. You cannot defend the pre-

sumption that every man ought to stay in the condition in which he is born. If I am born in a deadly, unhealthful region, is there a presumption that I should stay there? If I am born a kleptomaniac is there presumption in favor of my continuing so all my life. It is nonsense for men to allege that the mere fact of having been born in such and such a condition puts them under a presumption of duty to remain there. The fact that you are born in a Christian land creates just the contrary presumption, the presumption, namely, that you are to carry what exists here to the lands where it does not exist.

There are men who say, "No, you are unfair in that. We hold that there is no presumption either way, that every man ought to stand with a perfectly open and impartial mind before the question of the duty of his life to the world, not casting the weight on either side of the scale." That would be all right if you and I were living in little boats out in the middle of the Pacific Ocean, but it is impossible so long as we are here. No presumption! Why, the atmosphere in which we live coerces and shapes us in spite of ourselves and creates a powerful actual presumption. All those tentacles that every day are clinging closer and closer to us are setting at prejudice the interests of the other half of the world. We do not live where it is possible for any of us to say, "I will just move along steadily, no presumption on either side, until some special indication of duty comes to me." I believe that Keith-Falconer was expressing the truth when he closed those last addresses of his to the students of Edinburgh and Glasgow with the sentence: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field." In other words, every man of us stands under a presumptive obligation to give his life to the world unless we have some special exemption granted personally to us that excuses us from this general and presumptive obligation.

I am willing to go further than that. If I were standing by the bank of a stream, and some little children were drowning in the stream, I would not need any officer of the law to come along and serve on me some legal paper, in which my name was definitely entered, commanding me under such and such penalties to rescue those drowning children. I should despise myself if I should stand there, with the possibility of saving those little lives, waiting until by some legal proceeding I was personally designated to rescue them. Or, if you do not like that figure, I can suggest another. I have some neighbors who are starving and I have bread in abundance, and I stand and watch them day by day, with pinched faces, ravenous, suffering agonies, while I have bread in abundance and to spare. I do not need anybody to come with any court order specifying me as an individual bound to feed those hungry souls. You would not either. Why do we apply, in a matter of infinitely more consequence, principles that we would loathe and abhor if anybody should suggest that we should apply them in the practical affairs of our daily life? Listen for a moment to the wail of the hungry world, feel for one

hour its sufferings, sympathize for one moment with its woes and then regard it just as you would regard human want in your neighbor, or the want that you meet as you pass down the street, or anywhere in life. Everyone of us rests under a sort of general obligation to give life and time and possessions to the evangelization of the souls everywhere that have never heard of Jesus Christ, and we are bound to go, unless we can offer some sure ground of exemption which we could with a clear conscience present to Jesus Christ and be sure of His approval upon it.

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This whole business of asking for special calls in the missionary work does violence to the Bible. No man thinks of interpreting his Bible so in other matters. There is the command, "Go ye into all the world and preach the Gospel to every creature." You say, "That means other men." There is the promise, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." You say, "That means me." You must have a special divine indication that you fall under the command; you do not ask any special divine indication that you fall under the blessing. By what right do we draw this line between the obligations of Christianity and its privileges, and accept the privileges as applying to every Christian and relegate its obligations to the conscience of the few?

It does violence to the ordinary canons of common sense and honest judgment. We do not think of ordering other departments of our life on this basis. By what right do we single out this department and apply to it these exceptional canons? I think President Patton, of Princeton, was representing the situation truthfully when he used the illustration: that if he was employed by the owner of a great vineyard to gather grapes in the vineyard, and the general instructions were that as many grapes as possible should be gathered, and he came down to the gate of the vineyard and found there around the walls the vines well plucked and the ground covered over with pickers, and away off in the distance no pickers at all and the vines loaded to the ground, he would not need any special visit and order from the owner of the vineyard to instruct him as to what his duty was. Do we?

There is something wonderfully misleading, full of hallucination and delusion in this business of missionary calls. With many of us it is not a missionary call at all that we are looking for; it is a shove, that is all. There are a great many of us who would never hear a call if it came; somebody must come and coerce us before we will go into the missionary work. There are men who say they would go if they were called, but they would not go. Back in Jesus' day men thought they would do things if they only had certain evidence, but when the evidence came they did not do them. We think we would believe on Christ if we saw Him. Most of the men who saw Him did not believe on Him. It is the old rebuke of Abraham over again. "Father Abraham," said the outcast, "will you not send some special messenger to warn my brothers?" Said Abraham, "They have Moses and the prophets; if they will not hear them, neither will they be persuaded, though one rose from the dead." There are many men who say they would believe in Christianity if they had a miracle. The

men who will not believe in Christianity without a miracle will not believe in Christianity with one. The men who will not go out to the mission field, as a rule, without this specified method of being called would not recognize it if it came. It is just a matter of the whole bias and bent of a man's character, whether he is one of these reluctant, stagnant men, the men who stand still until they are pushed, or one of these aggressive, eager men, the men who move until they are stopped. I like to go back and read over and over the life of the Apostle Paul as illustrative of the right type of man. He never sat down and waited for a dream to come and guide him; he never waited for any external mechanical directions to shape his course. He was working through what we now call Asia Minor, and his path was determined by indications of the Spirit, not as to what he should do, but as to what he should not do. The Spirit forbade work in Asia. He tried Bithynia, and was again blocked. So he came down to Troas through walls of negative guidance (Acts 16:6-8). Paul did not say: "I will wait till I feel a call." He pressed ahead until he was obstructed. There is a deal too much lethargic waiting for divine guidance, when what God is wanting is to see some sign of life and movement to guide. You can steer a moving but not a motionless ship. Doubtless a man may bustle about so in his own fussy plans as to be in no fit condition to hear divine counsel or to seek it; but there is no warrant in Paul's method for the course of those who dislike to move toward the foreign field unless compelled from without.

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"Well," you ask, "do I mean that you should take your lives in your own hands in this matter?" That is precisely what I am protesting against. That is exactly what we have done. We have taken our lives in our own hands and proposed to go our own way unless God compels us to go some other way. What I ask is that we should give our lives over into Christ's hands, to go Christ's way until God shall reveal to us some special individual path on either side of that great general way which Jesus Christ has marked out before His Church and for which He is calling for men.

But you say, "Do you mean that everyone is to go or to try to go?" No, I do not. I am not trying to specify any course of duty for any man, or any method of the revelation of duty to life. God has His own way of guiding every life. I believe He wants men as Christian lawyers, doctors, teachers, business men, ministers, artisans at home. And I believe that if we neglect our own house or nation we are worse than infidels. What I am trying to do is to cut out some of those quibbles and sophistries and self-deceptions by which men satisfy themselves in the evasion of missionary duty and to correct honest misconceptions which confuse and mislead men. I plead that the missionary duty be given its fair consideration in the investment and use of life.

I want to say three last things.

In the first place, God does not want conscripts. If that is what you are waiting for—to be conscripted—I do not believe that the call will come. What He wants is volunteers, men who will give themselves in the spirit of Isaiah, "Here am I, Lord; send me."

In the second place, for each true Christian the

post of sacrifice and of difficulty is the post of presumptive duty. I do not understand how a man can turn aside to make a fortune here, to gratify an ambition here, without a special call. I do not understand how a man can feel that without such a call it is his duty to give himself to the post of greatest toil and earthly loss and danger. I remember one of the illustrations that Mr. Charles Studd used when he was here, of the appeal that was made for volunteers before the Ashanti expedition went some years ago to Africa. They called out at Windsor the Scots Guards, and the colonel commanding made a frank statement of just what the expedition was and what was involved, and then he called for volunteers, and he turned away for a moment, and when he turned back the whole line was standing, apparently just as it had been before. He looked up and down the line for a moment in indignation, and then he said, "What! the Scots Guards, and no volunteers!" and one of the officers standing by said, "Colonel, the whole line stepped forward." They were not waiting for any specific personal injunction. Every man jumped at the chance of sacrifice, recognized in the call to hardship and danger the glorious call, and would only be turned back from it, as Gideon's companies turned back, when specially exempted by the elimination of God.

And, last of all, I think love will hear calls where the loveless heart will not know that they are sounding. Will you look in your own heart again and make sure whether or not the call has not been there all the time? Have you been near enough to Jesus

Christ to hear Him speak? Has your heart been open enough to the world in sympathy and love to hear the wail of its woe? If there were a hundred little children crying a mother would be able to pick out the voices of her own, especially if they were voices of pain and suffering. There is a mighty keenness in the ears of love, and I wonder whether, after all, that may not explain a great deal that one is perplexed over in this matter of special missionary calls, whether after all it is not often just a matter of callous heart, of reluctant will, of sealed mind.

God so loved the world that He gave. It was need in the world plus love in God that constituted the call of Christ. Do we need more than sufficed for Him? If they were our own, would we hesitate and hold back?

"What if your own were starving,
Fainting with famine pain,
And yet you knew where golden grew
Rich fruit and ripened grain,
Would you turn aside while they gasped and died,
And leave them to their pain?"

Let us lay aside now all double-dealing, all moral subterfuge, all those shuffling evasions by which the devil is attempting to persuade us to escape from our duty, and let us get up like men and look at it and do it. God forbid that we should try behind any kind of pretext to hide from the solemn personal consideration of our vital duty. Go ye out into the ignorant and sinful world and preach the Gospel to the lost. Have you any reason for not going that you could give to Jesus Christ? That is the real question for every man of us.

The Living Christ.

A Chapter from "One of China's Scholars."

BY MRS. F. HOWARD TAYLOR.

A FEW days passed, in which Mr. Hill did nothing further, though he waited much upon God. And then, one sunny morning, a stranger arrived at the Western Chang village, asking for Mr. Hsi. Upon going out to meet him, the scholar to his surprise found Song, with a message from the missionary, who desired to see him on important business. With characteristic promptitude Hsi started at once. The invitation pleased him; and this time he felt no fear. After apologizing for troubling him to come in to the city, Mr. Hill opened the subject by saying:

"I have a favor to ask of you, Mr. Hsi. I am needing scholarly assistance. Will you come and help me in my work?"

"Sir," replied the amazed Confucianist, "I fear I have no understanding of foreign matters."

"It is not in foreign matters that I seek your help," returned the missionary, smiling. "I want to have essays written. Can you do that?"

The visitor bowed assent.

"I want help in studying the classics and other books. In a word I want you to be my teacher. Can you come to me in this capacity, Mr. Hsi?"

"Certainly," replied the gratified scholar. "That office

I will gladly undertake, provided that my family are willing."

But, naturally enough, the family were most unwilling, and would not entertain the proposal. What! Go to be teacher to the foreigner! Read his books! Live in his house! Help him in his mysterious affairs! Who ever heard of such folly—such reckless madness? Surely he must be bewitched already, even to contemplate such a thing. Hsi's stepmother and his young wife were especially emphatic. He would never be the same again, if he went to live with the foreigner. It was simply throwing himself away. They would not hear of it for a moment.

Thus, for a time, matters seemed at a standstill, and Mr. Hill had to be informed that the ladies were not willing. Greatly to their surprise he returned a courteous message, to the effect that he respected their anxiety for the well-being of Mr. Hsi, and would on no account consent to his acting contrary to their wishes. This was most unexpected, and did not a little to disarm prejudice. Surely, if the foreigner were capable of such right and kindly feeling, he could not be so black as he was painted. At last perseverance was rewarded, and Hsi managed to win a reluctant consent to his proposed undertakings;

but only for ten days to begin with. At the end of that time, if he still seemed in his ordinary health and spirits, the ladies assured him they would urge no further objection. Thus the unexpected, the almost impossible, came to pass, and Hsi went to live in the home of David Hill.

Picture then the proud Confucianist, the opium-smoking scholar, in middle life, with all his sad, dark past, his heart hunger, his disappointed ambitions, his bondage to sin, brought near to Christ, the living Christ, for the first time. Thoroughly sickened with self and disillusioned with the world, he is at last face to face with Truth as it is in Jesus. In his hand he holds the Word of God, and before his eyes from day to day he has its best exponent.

From the commencement, the quiet, happy life of that Christian home made a profound impression upon Hsi. Unobtrusively, he noticed all that was taking place with searching keenness.

Privacy is rarely to be secured in a Chinese *menage*, and the life led by Mr. Hill at P'ing-yang was entirely native in this respect. Whether alone in prayer, or occupied in preaching; whether conducting daily worship, or Sunday services; reading and studying, or preparing books and tracts; taking his meals with chopsticks in Chinese style; caring for opium patients; writing letters; attending to house-keeping; or receiving his guests; the

missionary was ever under the observation of his silent, courteous, but watchful teacher, who lost no opportunity of forming his own conclusions.

Hsi did not join the household at morning prayers or evening worship. He had no desire to be identified with the little company of his fellow-townsmen, mostly illiterate people, who were already enrolled as Christians or enquirers. When not studying with Mr. Hill, or conversing with gentlemen who visited the guest-hall, he spent most of his time alone, smoking or reading in his own room on the front courtyard. And all the while how little he suspected the eagerness with which his missionary friend was watching him!

At the end of ten days, true to his promise, Hsi had to return home, to relieve the anxiety of his family and friends. As soon as his familiar figure was seen approaching, interested relatives gathered to meet him and hear

all he had to tell. But first he must submit to thorough scrutiny. His wife had prepared an entire suit of garments for him, and he was persuaded to change all he had on and to perform somewhat thorough ablutions. Then the clothing he had laid aside was carefully searched and examined, pockets turned out and investigated; and he himself straightly observed and questioned, that no trace of anything suspicious might escape. Finding, however, no foreign drugs or charms about his person, no traces of poison, nor anything unusual amiss, the apprehensions of his family were relieved, and they were ready for the story of his experiences. Finally, the unanimous verdict was in favor of his return; and with much satisfaction Hsi was able to resume the duties that were already becoming congenial.

Encouraged by this favorable turn of affairs, Mr. Hill renewed, more earnestly than ever, his prayers for the conversion of his friend and teacher. But though he prayed much, the missionary was wise enough to say but little. He trusted the power of another Voice that he knew was speaking to the heart of the proud Confucianist in those days. Upon the table in Hsi's little room lay a copy of the New Testament. It was but natural that he should keep it there, for to that book Mr. Hill invariably turned during study hours, and the teacher needed to make sure before-

hand of any doubtful characters. But was it this necessity that led him to take up the book so often? Was it to refresh his memory only, he would pore over its contents for hours, losing all count of time as he slowly turned the pages? No, it had become more than a book to him; it was a revelation, telling him all his heart for long years had hungered to know.

Gradually, as he read, the life of Jesus seemed to grow more real and full of interest and wonder, and he began to understand that this mighty Savior was no mere man, as he had once imagined, but God, the very God, taking upon Him mortal flesh. Doubts and difficulties were lost sight of. The old, unquenchable desire for better things, for deliverance from sin, self, and the fear of death, for light upon the dim, mysterious future, came back upon him as in earlier years. And yet the burden of his guilt, the torment of an accusing conscience, and bondage to

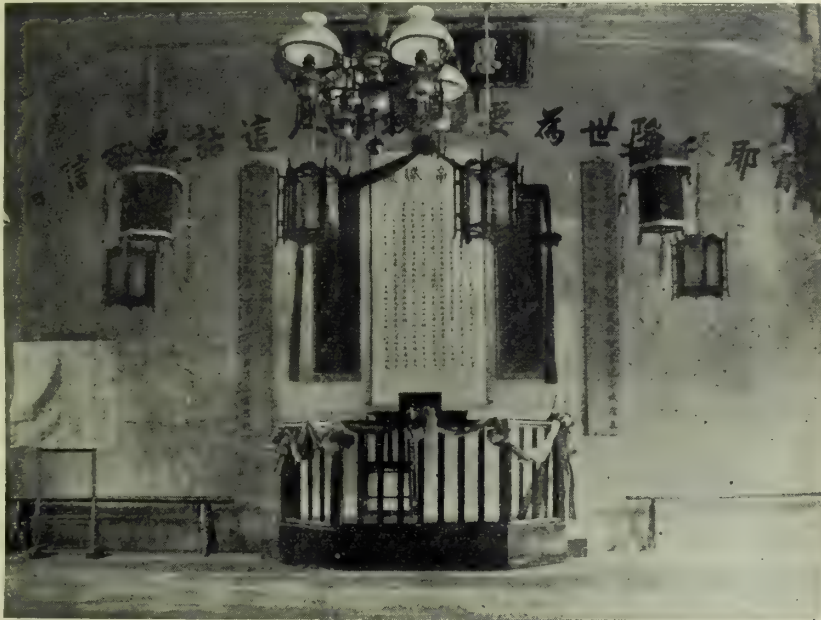


Photo by] INTERIOR OF THE SIN-FENG, KIANG-SI, GOSPEL HALL. [John Meikle.

the opium-habit he loathed but could not conquer, grew more and more intolerable.

At last, the consciousness of his unworthiness became so overwhelming that he could bear it no longer, and placing the book reverently before him, he fell upon his knees on the ground, and so with many tears followed the sacred story. It was beginning then to dawn upon his soul that this wonderful, divine, yet human Sufferer, in all the anguish of His bitter cross and shame, had something personally to do with *him*, with *his* sin and sorrow and need.

And so, upon his knees, the once proud, self satisfied Confucianist read on, until he came to "the place called Gethsemane," and the God-man, alone, in that hour of His supreme agony at midnight in the garden. Then the fountains of his long-sealed heart were broken up. The very presence of God overshadowed him. In the silence he seemed to hear the Savior's cry—"My soul is exceeding sorrowful, even unto death:" and into his heart there came the wonderful realization—"He loved me and gave Himself for Me." Then, suddenly, as he himself records, the Holy Spirit influenced his soul, and "with tears that flowed and would not cease," he bowed and yielded himself, unreservedly, to the world's Redeemer, as his Savior and his God.

Words can tell no more. The mighty miracle was done. The living Christ had come, Himself, into that silent room. There, all alone, the stricken soul, with eager faith, had touched the hem of His garment, and straightway was made whole.

"With tears that flowed and would not cease," the pardoned, renewed, rejoicing man knelt there before his Lord. Time, place, circumstance, were all forgotten. He was alone with God.

Then, gradually, there arose upon his soul another supreme revelation. As to Saul of Tarsus, long ago, Jesus Himself was revealed from heaven, a Light above the brightness of the sun, blinding him thereafter to all other, lesser lights; so to this man, in the first hour of his new-born life, came the vision of the risen Christ. It was not that he saw a visible form or heard an actual voice, but, alone in that quiet room, the living, present, personal Jesus was so wonderfully revealed to him by the Holy Ghost, that he was ever afterwards as one who had seen the Lord. Silently, and with deep solemnity, the very presence of the living Christ overwhelmed his soul. He

saw Him then, not only as his Savior, but as his absolute Owner, his Master, his Lord. And to the first glad, wondering consciousness—He has redeemed me, succeeded the deeper, more adoring conviction—He has enthralled me: I am for ever His.

There, then, let us pause and leave him. The place whereon we stand is holy ground.

So real and wonderful was this experience in the life of Mr. Hsi that, years afterwards, those who knew him best used at times to be quite solemnized by a sense of the reality to him of the Heavenly Vision. "The more one saw of him," writes his most intimate friend (Mr. D. E. Hoste of the China Inland Mission), "the more one felt that Christ had taken possession of his life—the real Christ, the living Christ. Nothing else, nothing less, could have accounted for the change that came over him from that hour. For he was a strong man, and such a typical Confucianist, full of the pride and prejudice of his race, and

with a natural contempt for the whole form of our religion and the 'foolishness' of the Cross. But the living, present, personal Christ, revealed by the power of the Holy Ghost, will break any man down. This was the root of the whole matter with Mr. Hsi: the great reality of all his after life. No amount of argument or education could ever have brought about that change. It was just one vision of the living Christ — and down he went; melted in a moment; to become, oh, such a

fusil Christian! Yes, melted to the very core, and recast in Christ's own mould."



Photo by

HUA MIAO MUSICIANS.

[Dr. H. T. Clark.]

These men are not the same tribe of Hua (Flowery) Miao as the larger group (see page 130). The women of this tribe wear the pretty clothes and the men of the other. These men provided the music at the house raising in An-shuen when the new mission house was built. The musical instruments shown are used at all Chinese weddings and funerals. At a distance they sound not unlike the bagpipes.

How Many Heathen in the World?

There are 800 millions of heathen in the world. This does not convey very much to our minds, does it? But let us try to understand a little what these figures mean. Suppose only *one* million of people were to walk past you in single file at the rate of one a second, and suppose they went on day and night without a pause, eleven and a half days would have elapsed before the last one passed by, and if all the 800 millions could pass by, twenty-five years would have come and gone ere the long, long line came to an end. And these millions of people are passing on into eternity, thousands every day, without ever having heard of a Savior's love, because no one has ever told them.—*Sel.*

Work Among the Aboriginal Tribes of Kuei-chau.

BY MR. J. R. ADAM.

ABOUT a year ago we came across a new tribe of Hua Miao. Some of this tribe had been out hunting wild boar with bows and poisoned arrows. On their way home they rested at our chapel door and we invited them to come inside and spoke kindly to them. To the younger ones I gave slices of bread and tried to show them that we desired to become friends. When they had rested they went on their way, but in a day or two they returned bringing others with them. Since then they have been coming to the services here every Sunday. Some of their friends two days' journey from An-shuen heard their story and began to come into the city last winter. From this place the news spread to a district seven or eight days' journey away. Hua Miao from that distant place have been coming all the year. It is a sight to see them file in one after the other. They carry their



Shui-hsi Miao women.

they just roll themselves in a rug made of sheep's wool and lie down on the ground. They do not stop at Chinese inns or villages on the road. The Miao tell me that the Chinese are beginning to remark on so many of this tribe

passing and repassing in unending relays along that road.

Is it not a cause for thanksgiving and encouragement that these poor men will tramp six, seven and even eight long, weary stages with the one purpose of learning the Gospel; for as far as we can judge they have no other motive. Some coming for the first time, are able to repeat the "Ten Commandments" and four or five hymns, taught them by those who have been here and learned a little.

Hundreds of them have visited us, staying a few days and providing their own food. It means a good deal for them to come six or eight days' journey carrying with them sufficient food to last them for a fortnight.

Now and again one of them will become ill on the road. They often reach us very footsore and weary. Poor people! one's heart does go out to them. During the eighth month I hope to send two evangelists for a six week's visit to this distant tribe, and later we trust we may be able to open a chapel in this far-away district. For the present we can make only periodical visits.

I am writing from an outstation among the Miao tribes where I have come to spend a month preaching and teaching the people. We have had



Photo by

A COMPANY OF HUA MIAO.

[Dr. W. T. Clark.]

These are the men who go out hunting the wild boar with bows and arrows. Note the heavy embroidery of the garments worn by these men.



Chin Miao men.

These two men are the only ones of this tribe that Mr. Adam has seen in An-shuen. You will notice that their hair is done up on the top of their heads with long combs similar to those worn by the Miao women. The man on the left is an epileptic and they came into the city to obtain medicine from the missionary.

good attendances at the nightly meetings, and on the Lord's Day more than two hundred Miao, Lo-lo, and some Chinese attend the services. The Lord's Day services begin with a 10 a.m. prayer-meeting and continue without interruption until 3 p.m. It is cheering to find so many able and willing to take part in the services. About twenty led in prayer at our last morning prayer-meeting. The preaching ended, most of the people start off home, but there are always quite a number who stay over with us till Monday morning. The tribespeople of this village are all Sui-hsi Miao (Water Miao). Hundreds of them attend the services and a great many are, we believe, sincere and earnest enquirers. Some also are waiting to be baptized.

The old people are most difficult to influence. They are very reluctant to part with their *ling-ko*, spiritualistic mediums, and exorcists. These latter have great influence in all the villages and are in demand when the demons are to be exorcised, or parting sacrifices offered to the dead, and on various other occasions.

These old folk as a rule have great fear of giving up this sacrificing to demons; they are great believers in witchcraft also.

The Truth is beginning to make headway among the young people and we thank God for the young men who are studying and making good progress in the knowledge of the Truth. All traces of idolatry have been swept away from scores and scores of villages. What seems to us a crying need is a staff of workers specially designated for work among the tribes. It would be a great advantage also to have a large boarding school where the children from the distant villages could be gathered and trained for God. Then the brightest of them could be selected and trained for preachers and teachers. Another urgent need is for evangelists to go around among these villages preaching and teaching the Gospel. Then in a few years the exorcists and mediums would be a thing of the past. Those among the tribespeople who are now interested are so eager for teaching and apply themselves so diligently they will soon be able to conduct their own services when no teacher is with them.

The harvest truly is great but the laborers are few. There are open doors on every hand. Two hundred Black Miao in a district southwest from here are pleading with us to come and teach them. I hear they are building a chapel. We hope to visit them soon.

New Missionaries.

THE pictures on this page represent two new missionaries, one of whom has just sailed for China, and the other of whom expects to sail at a later time. The following brief notices of our friends will serve to introduce them to our readers.

Mr. R. K. Gonder, is from Niagara Falls Centre, Ont. He obtained his educational training at that place, and at the Collegiate Institute at Winnipeg, Man., where he matriculated for the University. Later, he pursued the Arts Course, for a year, at McMaster University, Toronto. Before he had finished his course at this institution, the Lord laid the claims of the heathen in China upon his heart in such a manner that he could not refrain from offering himself to the Mission for an immediate service in the field. He

had had before this considerable experience in Christian service, in young people's work and in city mission work, both in Winnipeg and in Toronto, and it was finally felt that our brother had been indeed called of the Lord, and that we had the Master's warrant in sending him forth to this great and glorious work. Mr. Gonder sailed from

Vancouver, in the "Empress of China," upon November 28th.

Mr. James H. Mellow, is from St. Louis, Mo. His educational advantages have been of the usual kind, and there has been added to these a somewhat extensive Christian service, which has been a helpful preparation

for work in China. This last has been largely in connection with city mission work, including nightly services, jail work, open-air work, and visitation amongst the poor. Mr. Mellow was to have sailed with Mr. Gonder, but sickness has hindered his going forward for the time being.

We trust our dear brethren will find a place in the prayers of those who wait upon God in our behalf, that they may be men of prayer and faith and

love, and that thus they may be greatly used among the heathen.

Those are my best circumstances that best serve to try faith, help humility, and check self-will.—R. C. Chapman.



Mr. R. K. Gonder.



Mr. J. H. Mellow.

Progress of the Work in Shao-hsing.

BY MR. W. H. WARREN.

Extracts from Half-yearly Report.

PASTORAL WORK.

MR. Meadows and Pastor Tsiang visited the out-stations in the spring for the purpose of examining candidates for baptism and receiving such as were ready into the church. In the city of Dzing-yun the congregations at the Sunday services are increasing, so that the chapel is barely large enough to hold all who come. It has therefore been arranged that the men and women shall meet separately, the Bible-woman, Mrs. Nying, assisted by the evangelist's wife, Mrs. Gyi, conducting meetings upstairs for the women, while the evangelist has services for men in the chapel. Four candidates came forward for examination here. Three of these were accepted.

At Mo-ko the work is still going ahead, and the district all round that village is becoming well permeated with the Gospel, the result, under the blessing of God, of purely voluntary native work. Fifty-seven enquirers came forward but for many of them it was a first examination, and some had not attended the services sufficiently long to allow of their being received at present. After long and careful consideration of each individual case, twenty-seven were finally accepted and the rest deferred. There is need of a new chapel at this centre, so the members are opening a subscription book among themselves and we trust the means will soon be forthcoming to enable them to erect a building more adequate to their needs than they at present have.

There is a flagging of the work at Yih-ko-cun. Our deacons there are somewhat slow in realizing their responsibilities and in rising to the needs of the work, and we feel that this part of the district needs a resident evangelist, who could visit, keep the members together, help them in their reading and explain the way of God to them more perfectly. But we have no one to send and do not know where to look for anyone. Although the work here has lost some of the brightness of its early promise it is by no means at a standstill. Eleven came forward for examination and there would have been more, only they arrived too late to be examined. Six were accepted. This makes a total of thirty-six who were baptized during this visit.

In the Shao-hsing city church we have very few enquirers this year, two girls from Miss Meadow's school have been baptized and two men have come forward as candidates. Join with us in thanksgiving for these additions to our churches.

DISPENSARY WORK.

Dispensary work has been continued as usual every Wednesday and Saturday mornings. The number of patients has not been so large as formerly, accounted for in some measure by my long intervals of absence.

The amount of unrelieved suffering in a great city like this is ghastly and we are thankful to be in a position

to give some little assistance when possible to those who apply for it.

SALES OF BOOKS.

We have been making an effort this year to get some Gospel literature in circulation throughout this city. Had we scattered books and tracts broadcast we could have distributed thousands where we dealt with hundreds, but we always feel that if a person gives a few cash for a book he is much more likely to regard it as of some value and read it.

For two days a week during the months of May and June our evangelist, Mr. Du, has accompanied me for this work. We have tramped the city through (the wall is fourteen miles in circumference), starting out with from 100 to 130 books and tracts and staying out till they were practically all sold. The rate of selling varied, it taking us anywhere from three to eight hours to dispose of our supply. The books were sold along the main streets, at busy corners, down side lanes, in and out places of business, to those sitting in tea-shops, etc. Good-humored indifference perhaps sums up the general attitude of the people, although scoffs, sneers and the contemptuous conceit of the "scholar" were not lacking, while here and there we met with a welcome.

Our sales for the half-year have been: 10 Bibles, 8 Old Testaments, 70 New Testaments, 63 hymn books, 55 Primers for learning Roman characters, 28 larger books, Commentaries, etc., 1100 Sunday calendars and almanacs, 2937 Gospels, tracts and small books.

The Prayer Union.

The following touching letter has been received asking, on behalf of the writer, for membership in the C. I. M. Prayer Union. We were greatly blessed and cheered by the reading of it, and we print it with the thought in mind that some may be moved by it to give themselves to a like service of prayer in behalf of the lost millions of China, and to make a like application for membership in our Prayer Union. Would that a host of men and women might have laid upon their hearts such a burden of supplication as the writer of this letter has upon hers. Then we might see the "miracles of old" performed once more, in the turning of many to righteousness. Let each reader ask what God would have him or her do.

Dear Brother in the Lord:

Since conferring with you, my heart has been greatly stirred for China, and to the accomplishment of sending the Light to those unsaved millions. The crying need seems to be united, believing prayer, laying hold of the Almighty God, our Father, from hearts of faith. Thus I feel pressed to join that "Prayer Union" in behalf of the C. I. M. work. I ask to be one with you. I cannot sit unconcerned while this great mass of humanity know nothing of the Blessed Christ—the Lord for whose coming we pray. What great and righteous things may be accomplished by the people of God in united, unceasing communion with Him and seeking to know and do His will.

Tidings from the Provinces.

Personal Notes.

MR. R. A. McCULLOCH, who recently returned to China from his home in Australia, has joined Mr. Howard Judd in the work at Rao-chau, Kiang-si.

MR. AND MRS. G. ANDREW, after paying a visit to the stations on the Grand Canal in Kiang-si, started on their long journey to Kan-suh, where Mr. Andrew will resume the superintendence of the work of the Mission in that province.

MR. FRANSON of the Scandinavian China Alliance has just completed a tour of the provinces of North China where he has conducted special meetings at the various mission stations. His ministry was greatly blessed alike to the deepening of the spiritual life of the church and the conversion of souls.

SOME DESIGNATIONS of new workers have recently been made by the Mission Director in China. Miss Hoffman and Miss Kahlhofer have gone to the district in Cheh-kiang worked by the German-China Alliance, associated with the C. I. M. Miss A. G. Leith has been designated to Kuei-ki, in Kiang-si, where she will join Miss Marchbank and two other lady workers. Miss Wetterstrand and Miss Gustafson have proceeded to North Shan-si, and Miss Powell and Miss Trudinger have gone to take up work in the schools at Chefoo.

IN MEMORIAM.—After over 28 years of service in China for the Lord she loved, Mrs. Rudland passed from Tai-chau into His immediate presence in the early dawn of Thursday, September 22nd. Though prevented for some time by the condition of her health from taking much active part in the work of her station, her deep, prayerful interest in it was not relaxed, and her counsel will be greatly missed by the Bible women who had for many years labored under her guidance. In the great sorrow of their bereavement we would commend Mr. Rudland and his family to the sympathetic prayers of all our readers.

The Mission has sustained loss in the death of another valued worker, Mr. John Wilson Craig, who passed away on October 29th. Mr. Craig went out to China in 1899 and during his service in China proved an earnest and capable worker. During the last five and a half years he had engaged in widespread itinerations and Gospel preaching in the district to which he was designated in the province of Kiang-si. He had gained much valuable experience and his life gave promise of increasing usefulness. But our Father has seen fit to remove him from our ranks and the work which he has laid down is a further call to prayer on our part. May He who holds our lives in the hollow of His hand graciously comfort all who have been bereaved, and provide for the work which has been laid down.

Our most recent letters from Shanghai bring the sad news of the death of Mrs. Alty, on October 31st, at Chefoo,

from typhoid fever. Mrs. Alty (née Welsman) went to China from England in 1893. Her service in China has been rendered in connection with the schools at Chefoo. She will be greatly missed there and her place will be difficult to fill. May the God of all comfort minister to the bereaved husband and other relatives in this time of sorrow.

News Notes.

DURING the autumnal examinations in Kin-hua, Cheh-kiang, Mr. Dickie made a special effort to reach the students. This prefecture of Kin-hua, which is said to be a stronghold of Confucianism, has been proverbially conservative and it is cause for thanksgiving that for three weeks Mr. Dickie and four native preachers were privileged to speak to large audiences of attentive listeners, not a few of whom purchased tracts, Gospels, and in one case a complete New Testament.

MR. FORD mentions that on a recent visit to Ki-hsien (Ho-nan) he was much cheered by thirteen men coming over twenty miles to spend Sunday with him in the inn where he was staying. He had sent his colporteur on a day or two in advance and he had visited quite a number of markets and villages, and told those interested that Mr. Ford would be in the city on the Lord's Day, with the result already mentioned. Mr. Ford hopes in the autumn to accept their invitation to visit them in their homes.

DR. W. T. CLARK writes that in Ta-li Fu the medical work is giving splendid openings for the preaching of the Gospel. In one month Dr. Clark attended over seven hundred patients. But there are some 360 villages round about Ta-li Fu with a population of about 100,000, all unevangelized, and to whom the present staff is inadequate to carry the message of salvation. His plea is for more workers, especially medical men.

MR. FAIRCLOUGH reports that he has had the first public baptismal service at Yen-chau Fu, the last of the eleven prefectural cities in the province of Cheh-kiang to allow missionaries to rent premises in it. For years the people manifested much anti-foreign sentiment and offered a stubborn resistance to the residence of foreign workers within its walls. Two or three years ago, however, a settlement was effected and premises secured. Mr. Fairclough writes:—"On the 11th September five enquirers publicly confessed their faith in Christ by baptism. Four of these are quite young men, being under thirty years of age. For two years they seem to have done their best in seeking to be well-pleasing unto the Lord. Last year one was turned out of his home because he refused to join with the rest of the family in their idolatrous worship. It was a great trial to him, for he had to remove to another district, and there set up a home again at no small inconvenience and expense. The others have met with many temptations, but thanks be unto

God, this proving of their faith has given them strength to continue steadfast."

MR. F. E. SHINDLER reports that the first general conference to be held in the Hsiao-i and Chieh-hsiu districts in Shan-si since the time of the Boxer crisis, recently convened, when many of the converts were led to recognize more fully their responsibility with regard to their families and neighbors. In Hsiao-i district there are thirty villages where Christians live, and it has been arranged that special services be conducted in each of them during the winter. The wheat harvest collection in these districts amounted to 15,855 cash (about \$8.00 gold) in addition to 21,804 cash subscribed by the converts toward the expense of the conference.

Hu-nan.

CHANG-SHA.—"The Prefectural examinations have kept us very busy during the last few months. Daily visitors have been many, and our intercourse with the students has been very friendly. They have listened attentively to the Gospel message, and we trust many have gone to their homes with a better understanding of Christianity. The Chang-sha Prefectural examinations closed about a fortnight ago, and just now the men from Heng-chau Prefecture are being examined. You will no doubt remember that part of the punishment meted out to Heng-chau for the riots of a few years ago was to stop examinations being held there for a number of years. The Chinese get over the difficulty by coming to the capital, and the examinations are passed here, the only difference being that the students have to spend a little extra money on travelling. The Heng-chau men are the worst we have to deal with this year; while we treat them kindly and use every possible means to help them to a true understanding of the Gospel, we shall not be sorry when they start for home. The end of this Chinese month will see the majority of them on their way home.

"Chang-sha is a place for schools. The new system of instruction is well advanced in this city; but the Gospel is still an offence to many. We often have many of the students of the new schools at our meetings, and when in conversation with them one is conscious that materialism and agnosticism are taking deep root in their minds. Many of these young fellows see the fallacy of idolatry, but they know not whom to worship. We need much grace and wisdom when dealing with these men. They go to prove the fact that education apart from Christianity is not productive of the most healthy mind, for many of them are living reckless lives.

"Hunan's reputation of opposition to the Gospel has not changed. The flourishing condition of some of the churches is not evidence that the Hunanese are glad to see us. There is still deep opposition in the minds of, I believe, the majority."—W. P. Hampson.

Kiang-si.

KUEI-KI.—“I wrote to you only the other day; then all was peaceful and a rich harvest was being gathered in. Since then, and with hardly any warning, a big flood has rushed down upon us, working much havoc. The full extent of the damage we do not yet know. Houses have been swept away, and much property destroyed. The home of one of our Christians has been swept away. To-day I visited as many of the Christians, whose homes have been under water, as I could reach, from east to west of the city. Our house is full. Some are able to return to their homes, but most of the houses are still very damp, and one fears much sickness as a result. In the country, they tell us, whole villages have been swept away. The Girls' School has been deep in water and part has fallen in. Praise God, as far as we know, none of the Christians have lost their lives!”—(*Miss*) *N. Marchbank*.

Kuei-chau.

TSEN-I FU. — “Repeated invitations having come to me to visit Tong-tsi Hsien, two days' journey from Tsen-i Fu, I recently spent six days there. During the first five days I had preaching services three times daily and between services entertained from twenty to fifty elders, gentry and scholars. Whatever the motives of these people are in inviting one, it certainly has given opportunity for a large number of the city and country people of that district to hear the Gospel. It is reckoned that from 1,500 to 2,000 persons attended upon the preaching, and many of these several times. It certainly is inspiring to preach to such large congregations, but one sometimes gets so weary, having to do all the speaking oneself. The sixth day was occupied principally in talking over business matters concerning the continuance of the work in the city. The leaders of the movements both here and at Sang-chi are now arranging to provide meeting places. Upon this matter and others of equal importance I had long, plain talks with them. In the afternoon, about thirty of the scholars and gentry gave me a feast.

Judging from reports which are constantly reaching us, I think the chief places of this prefecture could be opened with little difficulty. Had I help we might seek to do this, but being all alone I am afraid to attempt any further extension of the work, as it would be impossible to follow it up satisfactorily.

“The work in the city from the point of numbers listening to the Gospel is encouraging. There are also eighteen or twenty who attend meetings regularly, and of these, some half-dozen profess to believe the Gospel. But alas! three or four of them are in some way connected with lawsuits. One tries not to judge them, but with past experience, it is very difficult to disassociate their interest from their present troubles.

“I dispense a few simple medicines every morning, which serves to attract many to the Mission House and helps to keep us in touch with the people. We

feel the need of native help very much, and will be grateful for a continuance of your prayers in this matter.”—*Thomas Windsor*.

Si-chuen.

ING-SHAN.—“The work of the station has gone forward uninterruptedly. Sunday services and Bible classes have been well attended. Weekly classes have also been sustained. The welcome rains, however, somewhat interfered with country classes. The school children are making good progress. There has been a great deal of sickness, malarial fever, dysentery, and like diseases, which often appear when rain follows drought. Therefore Miss Kolkenbeck has had a good deal of medical work.

“Our evangelist, Mr. Ma, paid a nine days' visit to I-long, visiting and holding services in the scattered homes of the Christians and enquirers living in that district. We would ask special prayer for these isolated converts. We would also ask prayer for all the Christians and enquirers living in or near this city. Some unsatisfactory enquirers have lately joined the Roman Catholics, and are trying to induce those coming here for teaching to leave us and join the Romanists. This is worse than Roman Catholic persecution, being more subtle.

“We have had a very interesting case of conversion this summer—that of a nun, who had lived from childhood with her sister in a temple on this street. Her elder sister heard the Gospel from Miss Kolkenbeck, and was convinced of the Truth, and induced this younger sister to leave the temple, sending her to Sin-ting to break off opium. She has since returned here and seems to be very bright in her faith. She has a good deal of persecution from relatives and former associates. Her sister hopes to leave the temple soon and return to ordinary life. She and their old mother broke their vegetarian vows here this month. We would ask special prayer for these three women.”—(*Miss*) *E. Culverwell*.

Gan-hwuy.

GAN-KING.—“Returning here in August we found the city full of students. Over 42,000, it is reckoned, went through the examination halls. Part of the time our chapel was open all day; latterly every afternoon and evening. Many came, giving good attention, and asking intelligent questions. Where we thought they would be appreciated, we gave copies of the Scriptures, a grant of the Free Distribution of Scriptures Society having opportunely come to hand. We ask prayer that blessing may rest upon the reading of these copies of God's Word, some of which we are giving to the officials and gentry.

“A Mohammedan who was a reader in the mosque had been attending the services for some time, and professed conversion; unexpectedly he was called away to Hu-nan, and we trust he may find his way to one of the chapels, as he appeared to us quite a genuine case of sincere enquiry after the Truth.”—*W. Westwood*.

Monthly Notes.**ARRIVALS.**

September 24th, at Shanghai, Mr. R. A. McCulloch (ret.), from Australia, and Miss Hilda Carr from England.

October 14th, at Shanghai, Messrs. A. G. Nicholls (ret.), Gladstone Porteous, Samuel Glanville, C. F. Davies, and A. W. Mead from Australia.

October 16th, at Shanghai, Misses P. Kumm (ret.) and Irene Kunst from Germany. Messrs. Gustaf S. Fredberg, Axel A. Myrberg, G. Edward Larsson and John Levin Classon of the Swedish Holiness Union, from Sweden.

DEPARTURES.

September 23rd, from Shanghai, Mr. E. Frohlich and Miss E. M. Vogel for Switzerland.

October 3rd, from Shanghai, Mr. Walter B. Sloan for England.

October 17th, from Shanghai, Mr. and Mrs. J. Hutson and three children for England.

November 28th, from Vancouver, Mr. R. K. Gonder for Shanghai.

BIRTHS.

August 31st, at Sui-fu, Si-chuen, to Mr. and Mrs. W. S. Strong, a son.

September 11th, at Ping-yang Fu, Shan-si, to Mr. and Mrs. G. McKie, a son.

DEATHS.

September 22nd, at Tai-chau, Cheh-kiang, the wife of Mr. W. D. Rudland.

October 29th, at Kan-chau, Kiang-si, Mr. John W. Craig.

October 31st, at Chefoo, the wife of H. J. Alty.

Recent Baptisms.

SHEN-SI—	
Hsing-ping...	13
Tong-chau ...	7
SHAN-SI—	
Ta-tong...	1
SHAN-TONG—	
Chefoo...	7
SI-CHUEN—	
Ta-tsien-lu...	4
Kuan-hsien ...	5
KUEI-CHAU—	
Kuei-yang ...	1
KIANG-SI—	
Kan-chau out-station ...	11
Kih-an... ..	4
Rao-chau	8
An-ren and out-stations ...	19
CHEH-KIANG—	
Ning-po	8
Feng-hua and out-stations ...	4
Ku-chau out-station... ..	7
Lan-ki	14
Wen-chau and out-stations ...	26
Tai-ping out-station... ..	8

Editorial Notes.

MONTHLY TEXT—"The dayspring from on high hath visited us, to shine upon them that sit in darkness and the shadow of death."—LUKE 1:78, 79, R.V.

THERE has been recently edited and printed in London, England, an Annual Report of the Mission, which will be on sale at the Mission Offices at Philadelphia and Toronto by the time this paper reaches our readers. We urge our friends to send for a copy, and to read it from beginning to end. Quite apart from its presenting a record of our own work in most interesting form, it has unique value, for it is edited from a general, as well as from a particular standpoint, and gives much valuable information concerning the present condition of China and mission work being carried on there. Also, it is profusely and beautifully illustrated. The price of the Report is fifty cents a copy, postpaid. An advertisement of the Report appears upon the last page of this paper.

The question has been sometimes asked us if we keep in stock Testaments and tracts which can be used with the Cantonese Chinese who are found in most of our large cities. Those teaching the Chinese in Sunday Schools, and those serving the Chinese otherwise, often desire to put the Word of God or Gospel tracts into the hands of the Chinese, in their own language, so that they may the better understand God's message to their souls. This is a worthy desire, and we wish it might more largely prevail. To make its fulfilment possible, we have ordered a supply of Chinese Testaments and tracts, and these, hereafter, will be kept in stock, and may be obtained at our Mission Offices. Orders for the same will be filled as promptly as possible.

It was arranged that two young men, Mr. R. K. Gonder, of Niagara Falls, Ont., and Mr. James H. Mellow, of St. Louis, Mo., should sail in the C.P.R. steamer, leaving Vancouver upon November 28th. Mr. Gonder made an early start for the coast, to be joined later by his companion, Mr. Mellow. But Mr. Mellow was detained, at the last moment, by a serious affection of the eyes, and Mr. Gonder was obliged to proceed upon his way alone. It is hoped that Mr. Mellow may follow by an early steamer. The faces of these friends may be seen upon page 140, where there will be found also a short account of their lives.

We have learned that there was a delay in the sailing of Mr. and Mrs. Helmer's party from Seattle, the steamer not getting away from that port until Wednesday, the 23rd November. By this time, however, if all is well, our friends are well on their way to China. Meanwhile, we are thankful to report that Miss Murray and Dr. Newell reached Shanghai in safety upon November 18th.

We have heard with much thankfulness that our beloved brother, Mr. Walter B. Sloan, has reached England again in safety and in good health. Mr. Sloan, it will be remembered, went out to China about a year ago to meet with the Council at Shanghai, and to hold meetings at various centres. He has fulfilled this ministry, with great blessing to many souls, and finally, with much cost to himself, as he was quite sick with fever before leaving. We are glad to think of him now as restored to health, as also to his loved ones, and to his work in Great Britain.

It is a cause with us for great thankfulness that the Prayer Meeting in the Mission Home in Toronto has been so steadily maintained since its inauguration, some fifteen years

ago. With one or two exceptions, when the meeting adjourned for some similar larger meeting, it has been held every week during that time. Besides this, the attendance has always been a good one, many old and tried friends coming regularly, in all conditions of weather, and in the face, often, of the most unfavorable circumstances otherwise. What this has meant to us and to our work on this continent, it is impossible to describe. Again and again we say it: whatever has been wrought here in connection with the Mission, has been the direct outcome of prevailing prayer, and we have often felt, particularly in the days when we had but one centre on this continent, that the Friday night Prayer Meeting in the Toronto Home was the heart, and hence the life, of all our service. We trust that our Toronto friends will accept of this testimony as an expression of our gratitude to them for all God has made them to be to us, and also as a loving appeal to them to continue their ministry of supplication in our behalf.

The study of Chinese is the first task that confronts the new missionary on arrival in China. Without a competent knowledge of the language the worker's zeal and experience and knowledge are all unproductive. For this reason the China Inland Mission has for nearly twenty years maintained two training-homes, one at Gan-king, for young men, and one at Yang-cheo, for young women. We have a complete system of study, with examinations, which covers the range of knowledge that is most necessary for the missionary in his service for Christ. It is a joy to us at home to see the lists of those who have passed their examinations, and to recognize the good progress that many are able to make. It is to be remembered, however, that some of the most devoted and spiritual missionaries, find great difficulty with the language, and the devil is every ready to tempt them to be discouraged and to think that they will never succeed. We mention this subject now in order that our helpers may realize the need of prayer for the workers in China, that they may be of good courage and may be greatly helped of God in acquiring a good knowledge, both of the spoken and of the written language.

"China's Millions" ought to be to each of its readers, a "Book of Uncommon Prayer." There is not a page of any of its numbers which does not suggest the need of prayer, and over which the reader may not well bend his head and heart, it may be in short and silent prayer, and yet in what ought to be most fervent prayer. Here in these pages we deal with issues which involve the weal or woe of millions of people, the destiny for time of a great nation, and the destiny for eternity of myriads of souls. This, then, is no common reading matter; and because this is so, it calls for no common treatment on the part of those who let their eyes fall upon it. There is a silent voice coming up from these pages, crying, "Pray, pray!" Reader, will you not hear it, and will you not yield to it? Behold, through these printed words, men and women with souls as you have, with hearts as tender as yours, with spirits in which are longings for light and love and joy and peace, as deep as those which have ever moved in your spirit; then multiply such; and then again and again, until you have numbered four hundred millions of men and women and children: and when you have done this remember that these weary, sin-sick, dying multitudes wait for what your prayers will bring to them. Will you not pray? Suffer the word of exhortation—*As ye read, pray!*

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